

Pallava Kingdom

*At its peak around 642 CE
under Narasimhavarman I*

Chalukyas



Piravasthalam
Temple



Pallava Coinage



Sculpture of Narasimhavarman I
Pallava Dynasty

Capital: Kanchipuram

Common languages: Sanskrit, Tamil

Religion: Hinduism (official)

Established: 275 CE

Disestablished: 897 CE



Pandyas

Sinhala
Kingdom

@thehindumapper



Made by Kanishk





நரசிம்ம பல்லவன் சிலை

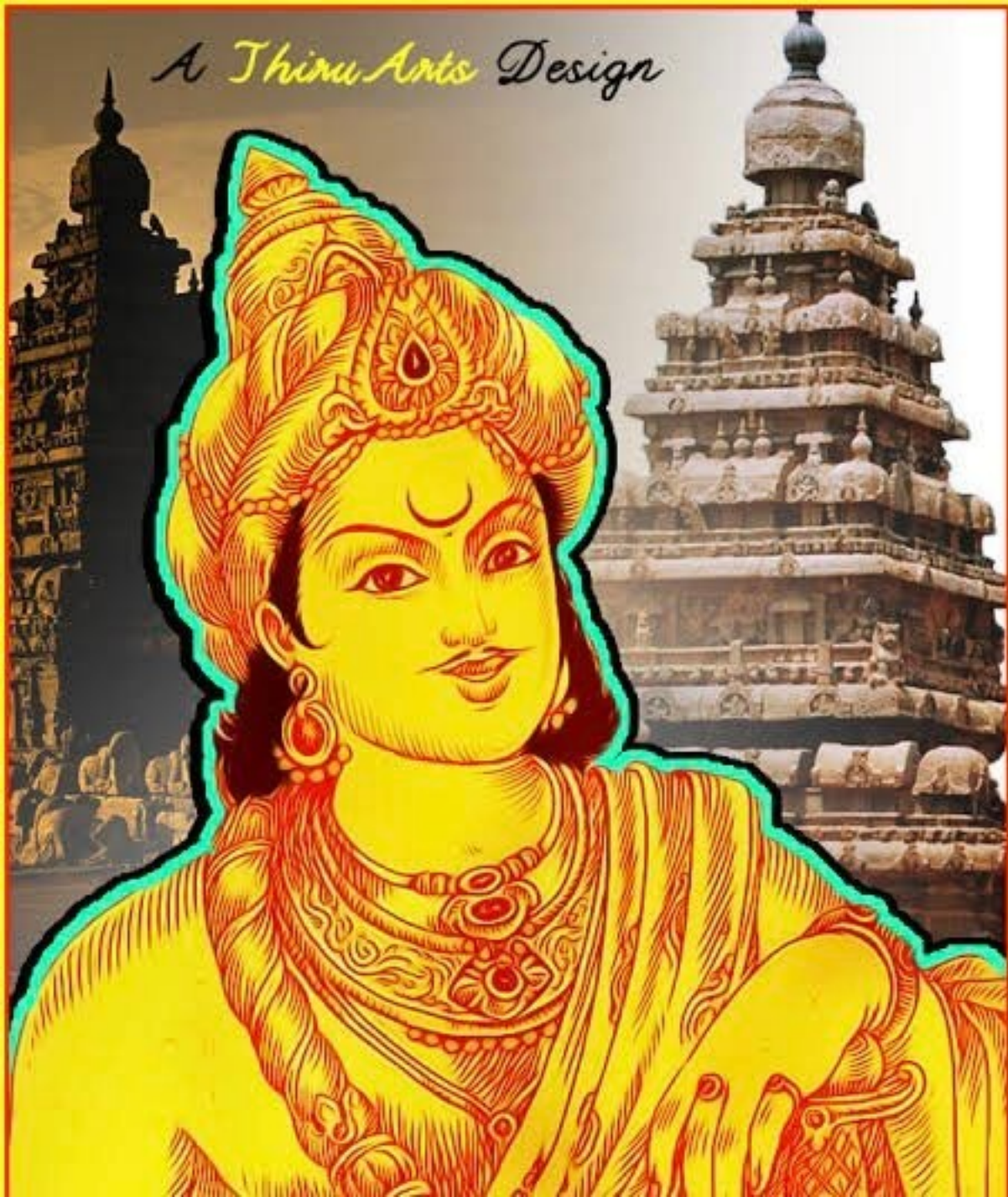
பல்லவப் பேரரசின் மிகச் சிறந்த வீரன். கலைகள் மற்றும் சிற்பங்களின் பால் மாறாக்காதல் கொண்டவன். தன் தந்தை தொடங்கிய இந்த மாமல்ல-புரத்தை கடல் கோவில்களாலும் மற்றும் குகைக்கோவில்-களாலும் அழகுபடுத்தியவன் - மாமல்லபுரம் பேரரசர்.

STATUE OF NARASIMMA PALLAVAN

HE IS THE MOST CELEBRATED KING OF PALLAVA DYNASTY. HE WAS A ARDENT LOVER OF ARTS AND SCULPTURES, HE DECORATED THIS MAMALLAPURAM WHICH WAS FOUNDED BY HIS FATHER WITH SHORE TEMPLES AND CAVE TEMPLES.

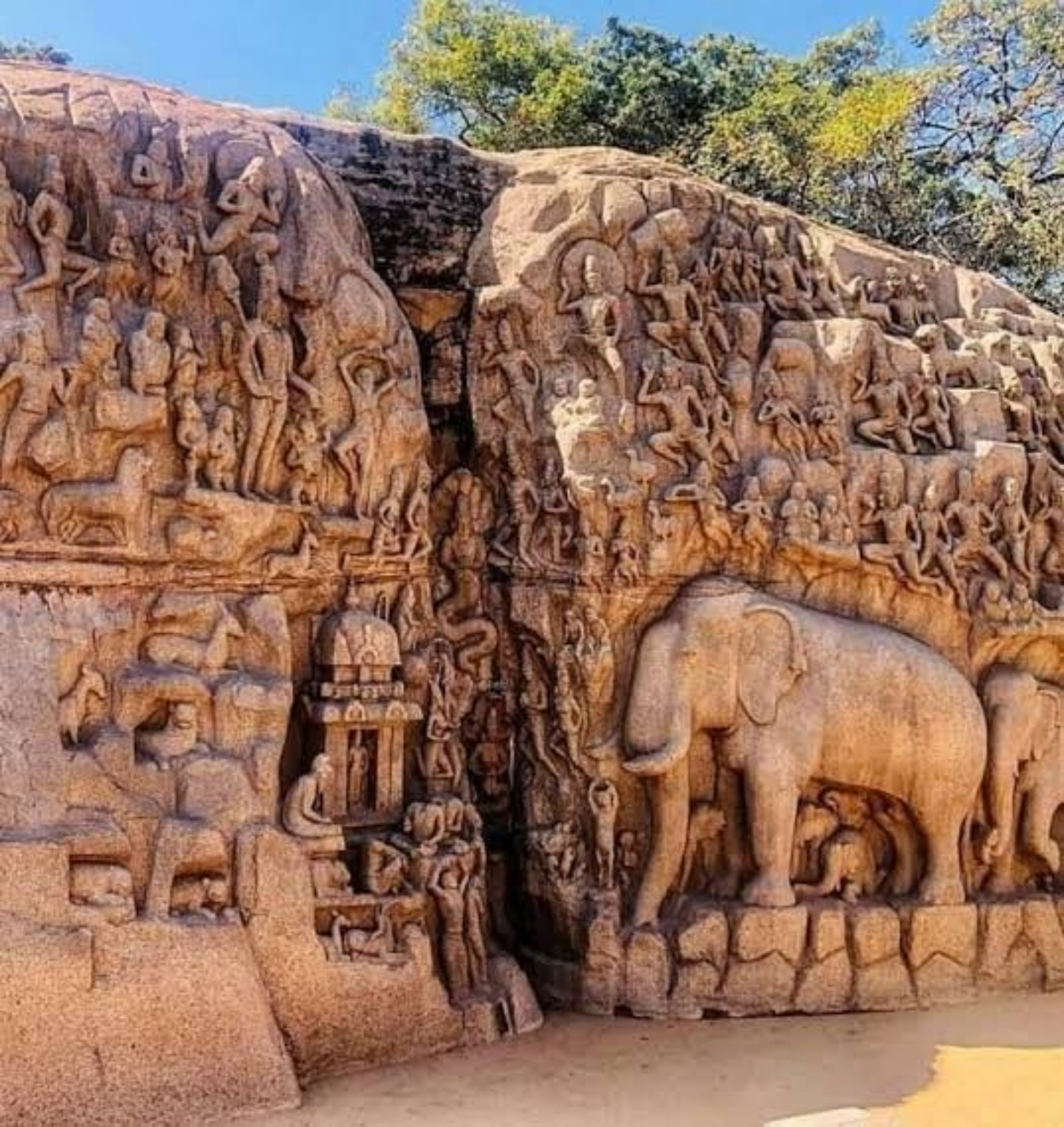
-MAMALLAPURAM TOWN PANCHAYAT

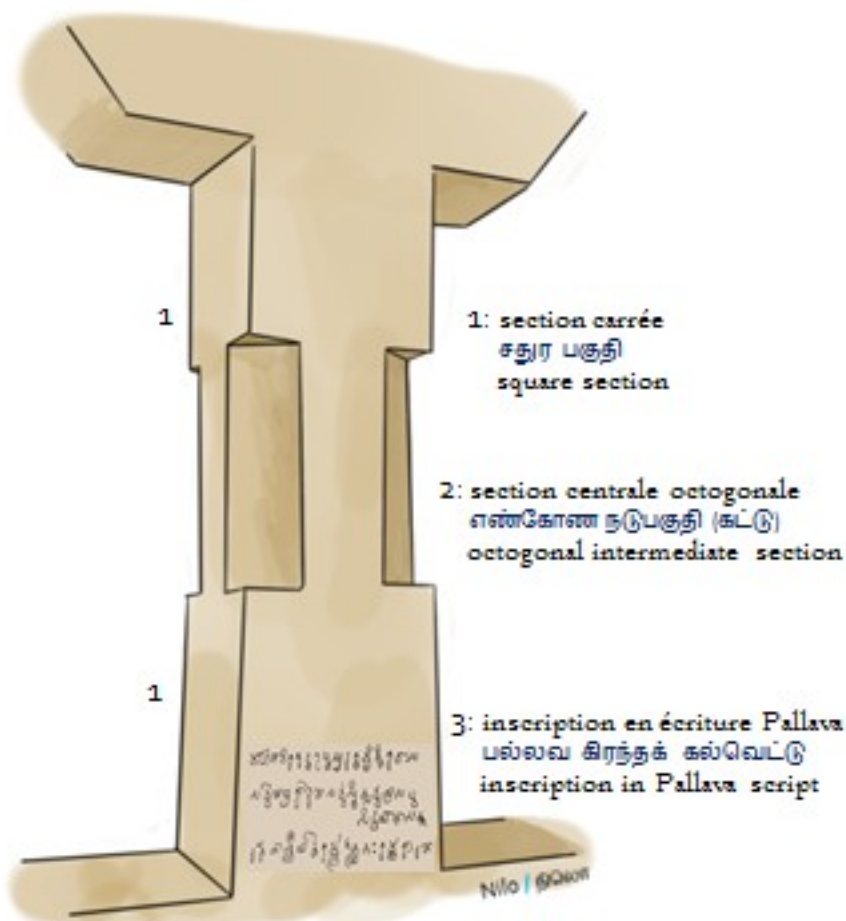
A Thiru Arts Design











Pilier [A], style Pallava ancien, VII^e s.
7ஆம் நூ. ஆ. பல்லவ காலத்து தூண் [அ]
Pillar [A], early Pallava style, 7th c.

[illegible]

Handwritten script in Tamil or Grantha script, likely from a manuscript fragment.

 The Pallavas originated in Thondaimandalam and initially used Prakrit as feudatories of the Satavahanas, adopting their administrative system; after gaining independence, they—along with the Pandyas—ended the Kalabhra Interregnum and established rule in Tamilakam, where Tamil became a major language alongside Sanskrit; their Kadava lineage is supported by Western Ganga inscriptions, Periyapuranam, Culavamsa, and Pandyan records, and crucially the inscriptions of Nandivarman II state he was born to raise the Kadava family, providing strong epigraphic proof; rulers like Narasimhavarman I used Tamil titles such as Vatapi Kondan, while the Pallavas also developed the Pallava Grantha script from Tamil-Brahmi, reflecting their cultural role; historians like N. Subrahmanian and S. Krishnaswami Aiyangar affirm their Tamil origin linked to the Thondaiyars, and the title Kaduvetti further highlights their Tamil identity, establishing the Pallavas as a firmly rooted Tamil dynasty.

Ravi Chandran We have to resolve this vexing pallavas origin. I find many celebrity Tamil writers on quora are towing the non Tamil origins of pallavas. I counter them then and there but still the voices are becoming stronger and stronger . The TN govt should announce that Pallavas are Tamil kings through the abundant evidences available in Egmore museum. Their main counter is the early inscriptions of pallavas are in Prakrit. I unearthed them.

They were all found in Andhra and there was not a single Prakrit inscription in TN . The script used was archaic tamil . Usage of sanskrit is a common practice by Tamil kings. Only early chera chola Pandiya and Kalappirars used only tamil. Later cholas and Pandyas also used sanskrit. Pallavas started using tamil from their tenth inscription.

After intermittent usage of tamil and sanskrit they used tamil exclusively from inscription 71 to 375. Moreover The pallava grantha is derived from sangam Tamil with the Kalappirar vatteluthu forming its family.

The early inscriptions of the Pallavas mention that they married Naga women and were connected with Thondaiman Ilam Tiraiyan. The origin of the Pallavas shows that in the early period they were under Satavahana dominance, during which they adopted Prakrit. After gaining independence, they made Tamil their main language. It represents that the Pallavas were native Tamil rulers of Thondaimandalam.

Pallavas connected to the Thondaiman Illanthiraiyan



The etymological meaning of **Skandaśishya** is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the **Pallavas** is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kāñchi. On the other hand, the two words *kō vijaya* which are prefixed to his name, and the title **Vikramavarman** which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the **Pallavas** and of the **Western Gaṅgas**.¹¹ As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōla king Kōckilī and the Tondaimān (i.e. the Pallava king) Ilandiraiyan.¹² An inscription at Tirukkalukkunram mentions a Skandaśishya who was anterior to the Pallava king Narasimhavarman I,¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.



Pallavas are kadava lineage and their
Kaduvetti tamil title representing their Origin

Pallavas are kadava lineage and their sure name was kaduvetti (Tamil title)



The terms Kāḍavēśa, Kāṭhaka and Kāḍakka which occur in the inscription are of much interest. The former, as the name of the family in which Hiranyavarman was born, gives us a clue as to what the position was of the

Epigraphia Indica, Vol. XVII, No. 16, p. 308. Its interpretation as synonymous with Pallava was not hitherto based on any direct statement. Now we clearly see that the kings of the collateral line of Pallavas which descended from Bhimavarman, were actually called Kāḍavas and ruled simultaneously with the Pallavas of the main line, somewhere over a distant part of the Pallava country. This latter fact is inferred from the statement that Pallavamalla had to go a long distance "crossing several mountains and impassable forests" to reach Kāñchī. Perhaps, we can even conclude from the frequent occurrence of the name Kāḍuvēṭṭi and other allied forms of Kāḍava in records from the modern Cuddapah and Kurnool districts and the Mysore State that the Kāḍavas of the Bhimavarman line ruled in those parts, though, later on, they claim to have ruled over Kāñchī also.¹ A Pallava ruler of the Telugu country at the time of the Chālukya invasion from the north under Satyāśraya of Ayōdhyā was Triṇayana of about the 6th century A.D. He is often mentioned in Telugu inscriptions as Triṇayana-Pallava or Mukkaṇṭi-Kāḍuvēṭṭi, (see *Ep. Rep.* for 1908, p. 70 and *Ep. Ind.* Vol. X, p. 58). The Nolamba-Pallavas of the Kanarese country also trace their origin to him. Kāḍakka-Muttaraiyar who joined with the chiefs and merchants of Kāñchī in installing Pallavamalla on the throne must have been another near kinsman of the Pallavas and an ancestor of Kāḍuvēṭṭi Muttarasa who about the end of the 9th century A.D. laid siege to Kōyatūr (Laddigam), a village included in the Punganur Zamindari of the Chittoor district, in the time of the Bāṇa king Vijayāditya II (see *Ep. Ind.* Vol. XVII, p. 3). We learn further that the term Kāḍakka, through the Sanskritized Kāṭhaka, was also a form of Kāḍava (*Ep. Ind.* Vol. VII, p. 167, footnote 2).

Finally , the Pallava origin myth is busted -
Pallavas are hailed from Thondaimandalam
and they are called Thondaiyar and kadavar.
It represents their Tamil Origin.

Pallavas belongs to the Thondaimandalam and they are Called Thondaiyar



Pallavas belonged to Thondaimandalam, who were subjects of Satavahanas Rule doing service to them (Thondu) and hence called Thondaiyar. That name later was Sanskritised as Pahlava. Krishnaswamy Iyer stated that the Thalavanur inscriptions indicated the wearing of the garland made of Thondai by Mahenravarman Pallavan.

K.A. Neelakanta Sastri is of the view that Pallavam in Prakrit and Sanskrit meant “Thondaikodi” and hence they got this title as Pallava.

The inscriptions after 8th century AD contain different names like, Kadavan, Kadavarkon and Kaduvetti as the Pallavas developed the country reclaiming to forests.



Pallavas belong to Thondaimandalam region and they are early feudatories of Satavahana rule so they adopted Prakrit where the Buddhism and Jainism are dominant.

The Pallavas belonged to the Thondaimandalam region. During the rule of the Satavahanas, they adopted Prakrit because Buddhism and Jainism were dominant.



Mythology mixed up with history on royal tradition might not be correct to conclude that Pallavas belong to Aryan race.

Pallavas, feudatories of Satavahanas, became independent after the fall of Satavahanas. Prakrit language copper plates confirm their rule from Kanchi to Krishna in the north. Prof R. Sathiyanaithaiyar tells us that their association with Satavahanas made them the patrons of Prakrit-sanskrit languages.

Though Pal lava belonged to Thondaimandalam, they adopted Pali and Prakrit languages under the dominance of Buddhism and Jainism.



Pallavas are form South India Thondaimandalam not north indian Origin



Kanchipuram one of the seven best cities of India, was the capital of Pallavas. Kanchi was under pallavas rule from 3rd to 9th century AD. Vincent Arthur Smith opined in 1st edition of 'History of India', that Pallavas were the Pahlava of Persian origin and in the third edition of his book, he concluded they were South Indians.

There are many theories regarding the origin of the Pallavas. Some scholars consider that the Pallavas were foreigners. According to this theory, the Pallavas were the descendents of the Persians who invaded North India. But many scholars do not accept this theory.

Thondaiman Illanthiraiyan descent of the Pallavas



A Sri Lankan researcher Rajanayagam tells us that the Manipallavam near Sri Lanka is the places of origin of Pallavas. The Chola king Killivalavan referred to in 'Manimekalai', that he married Peelivalai, daughter of Naga King Valaivanan of Manipallavam. Their son was Elanthiraiyan. Elanthiraiyan who lived at Manipallavam with his mother sailed to Tahmizhagam to meet his father in a ship which sank in the sea and he reached the shore floating on the waves. A creeper called Thondai was found encircled in his leg, hence he was called Thondaiman

Elanthiraiyan. His descendants were named Pallavas as they came from Manipallavam Island.

Tamil Origin of Pallavas



Dr. S.K. Iyengar is the exponent of the Tamil origin of the Pallavas. He relies upon the equation in Tamil literature of the Pallavas with Tondaiyar. Pallava kings are called at many places Tondaiman or Tondaiyarkon. The territory of the Pallavas is referred to as Tundaka Visaya or Tundaka Rashtra. The term 'Tondon' in Tamil means a slave which is suggestive of the position which the Pallavas bore to the Satavahanas. After the fall of the Satavahanas, the Pallavas succeeded in annexing a great part of the Chola territory and their territory came to be known as Tondaimandalam. The earliest inscriptions of the Pallavas are similar to the Nasik inscriptions of Gautamiputra Satakarni. Their accounts are also similar to those of the Satavahanas. It is pointed out that this part of the country passed from the Satavahanas to the Pallavas. However, critics point out that the early Pallavas issued

the center of its power. A recent article (114) suggests a Sinhalese-Tamil origin for the name Pallava; and on the other hand a Spront and a Sinhalese-Naga origin for the dynasty. Aiyangar in an able discussion (115), has presented the case for a South India origin: an offshoot of the ancient Naga tribal group. Their ancestral home, called Tondamandalam, occupied certain of the districts around modern Madras. Their rulers, who at first were mere chieftains,

ple-worship was one of the characteristic religious developments of the South. A much more careful study of the whole temple development in India, than has hitherto been undertaken, is necessary before one can be sure how much of the later temple-worship development in the North is due to influences emanating from the South India temple-worship, which marked the Tamil and Pallava ages.

Funigas were perhaps identical with the Kutumbas of Tondamandalam. Tondaiyar is a Tamil rendering of Pallavas. The Satavahanas conquered Tondamandalam and Pallavas became feudatory to the Satavahanas. After the collapse of the Satavahana Empire about A.D. 225, the Pallavas became independent. Their expansion from Kanchi to the Krishna is proved by the Mayidavolu and Uppadavoli Dashrit copper plate grants of Sivakanda-varman

PALLAVAS ARE TAMIL ORIGIN

**SOURCE : History Of Tamilnad by
Subramaniam, N.**

The Tamil origin ultimately seems to be the correct view to take about the Pallavas. The origin and the identity of the Pallavas can be explained as follows: In the Vēnkaṭam region on the north-east of Tamiḻaḥam, there were a tribe called Tiraiyar, and there is the mention of this tribe in Ahanānūṟu. The Toṇḍaiyar, another tribe native of Aruvānāḍu can be related to the Tiraiyar and these two had for their totem the waves of the sea and a tender creeper respectively. As a result of the natural process of migration which could have been accelerated by Karikālan's military activities in the Toṇḍaimaṇḍalam, it may be imagined that there was a settlement around Kāñchi of the Tiraiyar and the Tondaiyar. A tribal fusion which could have occurred even before the days of Karikāla perhaps account for the later confusion between the two. In Tamil political parlance a king is kō and a prince or a viceroy Iḷaṅgō. The Kōṣar and the Iḷaṅkōṣar were kings and their viceroys in the west. Similarly the Tiraiyar and the Iḷantiraiyar must have been kings and their viceroys in the north-east, the Tiraiyar themselves residing in and ruling over the Vēnkaṭam region and the Iḷantiraiyar, their viceroys ruling from Kāñchi. These are the Iḷantiraiyar we come across in Tamil literature. The word Iḷantiraiyar is therefore not a personal or proper name but a common term signifying the holder of an office, coming of a certain family. Thus there can be more than one Iḷantiraiyar even as there can be more than one Iḷaṅgō. There is no need, therefore to suppose that the Iḷantiraiyan of

2. S. Krishnaswamy Iyengar held that the Pallavas were the natives of Toṇḍaimaṇḍalam, and suggested that Pallava was a later equivalent of Toṇḍaiyar.⁹

3. Rasanayakam said that the Pallavas were Tamils of South Indian or Ceylonese origin and had connections with the Chōlas and the Nāgas.¹⁰

The scholars who considered a non-Indian origin of the Pallavas tenable base themselves mainly on two considerations:

Those who hold an Andhra origin as valid do so since the earliest inscriptions and grants of the Pallavas

8. *Perumpāṇaruppaḍai* 'Araichihiyum Uraiyum' (Tamil) pp-1-40.
9. J. I. H. Vol. II p. 25.
10. I. A. Vol LII pp-78-80 ; also vide Ancient Jaffna, pp. 30-31.

relate to Andhra villages and are written in Prakrit or in the next stage in Sanskrit and not in Tamil at all. Their patronage of Sanskrit and markedly north Indian character of their administration persuade them to connect the Pallavas with the Sātavāhanas, who are supposed to have derived these traits from their contacts with the Mauryans. These scholars and particularly T. V. Mahalingam have implicit faith in the Pallava claim to belong to the Bhāradvāja Gotra-a brahminical gotra. They overlook the entire mass of evidence which connects the Pallavas with the Toṇḍaiyar and the Tiraiyar.

PALLAVAS USED PRAKRIT IN ANDHRA REGIONS BECAUSE THEY WERE IN NON-TAMIL REGIONS

Simhavarman I

No. 1

MAŌCHIKALLU STONE INSCRIPTION OF SIMHAVARMAN (I)

Provenance : Maŋchikallu, Palnadu Taluk, Guntur District, Andhra Pradesh.
Reference : *EI*, xxxii, 87-90 and Plate; *SI*, i (second edn.), no. 63(B), 456-7.
Language : Prakrit.
Script : Brāhmi of the southern class.
Date : R.Y.— : (About the close of the third century A.D.).
: (acc c. A.D. 295).

No. 2

MAIDAVÖLU PLATES OF YUVAMAHĀRĀJA ŚIVASKANDAVARMAN

Provenance : Maidavölu, Narasaraopeta Taluk, Guntur District, Andhra Pradesh.
Reference : *EI*, vi, 84-8 and Plate; *SI*, 433-6; *TPC* (Tamil), 357-60; *SH*, xii, Plate vii (for seal).
Language : Prakrit.
Script : Brāhmi of the southern class.
Date : R.Y. 10, fifth *nīhi* of the sixth fortnight of summer : (About the first half of the fourth century A.D.)
(c. A.D. 305).

(Siva) Skandavarman I

No. 3

HIRAHADAGALLI PLATES OF ŚIVASKANDAVARMAN (I)

Provenance : Hirahadagallī, Bellary district, Andhra Pradesh.
References : *EI*, i, no. 1 and Plate; *Ibid.* ii, no. 40; *Luders' List*, no. 1209; *SI*, 437-42; *Ibid.* (second edn.), 461-66; *TP*, (Tamil), 363-8.
Language : Prakrit.
Script : Brāhmi of the southern class.
Date : R.Y. 8, fifth day in the sixth (fortnight) of the rainy season
(about the middle of the 4th century A.D.).
: (c. A.D. 338).

No. 4

GUNAPADEYA PLATES OF QUEEN CARUDEVI

Provenance : Guṇapadīya, Kondakur Taluk, Guntur District, Andhra Pradesh.
References : *EI*, i, no. 1, 2; *Ibid.* viii, no. 12 and Plate; *IA*, ix, 100ff; *SI*, 443-5; *Ibid.* (second edn.), 467-9; *TPC* (Tamil), 372-4.
Language : Prakrit and Sanskrit.
Script : Middle Brāhmi of the southern class.
Metres : vv 1-2-Anuṣṭubh.
Date : R.Y. . . . : (Latter half of the fourth century A.D.)

TEXT

BUT THERE WAS NOT A SINGLE PRAKRIT INSCRIPTION IN TN

PALLAVAS IN THE TAMIL COUNTRY USED TAMIL

No. 10

UDAYENDIRAM PLATES OF NANDIVARMAN (I)

- Provenance* : Udayendiram, Gadiyattam Taluk, North Arcot District, Tamil Nadu.
- References* : *ARE*, 1962-3, A, no. 10; *Manual of the Salem District*, ii, 349; *EI*, iii, 142-7; *IA*, viii, 50-5; *TPC* (Tamil), 349-64.
- Language* : Sanskrit and Tamil (used in the endorsement).
- Script* : Grantha and Tamil.
- Date* : R.Y. 1, Visākha, sukla. pañcāmi : (c Fifth century A.D.)
(c A.D. 495)
(Endorsement)

given in section 2.4. The Pallankoyil copper plates, the earliest Tamil copper plates assigned to the middle of the sixth century (*TASSI*, 1958/59: 41–110), record a land grant to a Jain temple near Kanchipuram by Simhavarman, the Pallava king and father of Simhavishnu (560–80). The latter is said to have conquered

literature. The phenomenon of using Prakrit as official languages in which rulers left their inscriptions and epigraphies continued till the 6th century. It would have been in the interest of the ruling elite to protect their privileges by perpetuating their hegemony of Prakrit in order to exclude the common people from sharing power (Mahadevan 1995a: 173–188). The Pallavas in their Tamil country used Tamil and Sanskrit in their inscriptions.^{[41][39]}

Pallava grantha Tamil script

evidence against Mahēndra's authorship, has not been accepted by others⁶.

Sooner or later, someone will call our attention to the Pallankōvil copperplate grant of the 6th century Pallava king, Simhavarman—a grant that has been touted as containing the earliest example of the Pallava Grantha Tamil script. T. N. Subramaian edited this grant in the *Transactions of the Archaeological Society of South India*, 1958-59, pp. 41-83, plates. XII-XV. Subramanian calls this “the earliest grant from the Tamil country and also the earliest Tamil record. . . .” He means by this.

Tamil inscriptions in Pallava period

South India, Tamil inscriptions existed from the 2nd century BCE.

Tamil became an important language of South Indian inscriptions under the Pallava dynasty. From the 7th century onward, there were bilingual Tamil–Sanskrit Pallava inscriptions.

Tamil was widely used in official inscriptions. It became a major administrative and public record language.

Pallava inscriptions helped increase the prestige and official use of Tamil.

In South India, inscriptions in the old Tamil language (and the Tamil–Brahmi script) appeared in the 2nd century BCE and the early centuries CE. Tamil became an important language of South Indian inscriptions under the Pallava dynasty. There are examples of bilingual Tamil–Sanskrit Pallava inscriptions from the 7th century onwards. In these, the invocation, genealogical portion, and concluding verses are often in Sanskrit and the details of the grants in Tamil. Kings of the Chola and Pandya dynasties also issued Tamil and bilingual Sanskrit–Tamil inscriptions. Hundreds of donative Tamil inscriptions were inscribed on temple walls in various parts of South India in early medieval times.

The earliest Kannada inscriptions belong to the late 6th/early 7th century CE. From this period onwards, there were many private donative records in Kannada, and this language was also used in some royal grants. There are some bilingual Sanskrit–Kannada inscriptions and a 12th century inscription found at Kurgod (in Bellary district, Karnataka) is in three languages—Sanskrit, Prakrit, and Kannada. The late 6th century epigraphs of the early Telugu Chola kings mark the beginnings of Telugu as a language of inscriptions. Thereafter, there are many private donative records in this language. Malayalam inscriptions appeared in about the 15th century. There are also a few late inscriptions in Tulu, a Dravidian language which is similar in some ways to Kannada and is spoken in parts of Karnataka.

Source : A history of ancient and Medieval India

PALLAVA TITLE MUKKANTI KADUVETTI WAS TAMIL PHRASE

The Andhras Through the Ages - Parts 1-2 - Page 160

<https://books.google.co.in>

 **Kandavalli Balendu Sekaram** · 1973 · Snippet view ·
[More editions](#)



... Tamil phrase " Mukkanti Kadu Vetti " Mukkanti is a
Vernacular form of the three - eyed (Trilochana and
Trinayana) . Kaduvetti is an epithet which proclaims...

Sure name of the Pallavas was Tamil Tittle "Kaduvetti"

TIRUPATI DEVASTHANAM INSCRIPTIONS :—VOL. I

arable land, and had created facilities for its irrigation. The Great Pallava monarchs augmented these sources of irrigation by excavating huge tanks and cutting out river-channels for their supply. The surname " Kāḍuvetti " of the Pallavas is therefore significant of their work of "forest-clearing" and it still survives in the names of certain places, such as " Kārveṭṭinagara," i.e., Kāḍuvettiṇagara, the head-quarters of a Zamindari in the Chittoor district, and Kāḍuvetti, a village lying between Avadi and Poonamalli within a dozen miles from Madras.

Pallavas as Kadavas in Historical Records



The spiritual head of the Jains at Pataliputra reported to **Kadava**, the Jain king, about the absconding of Appar. The district of Cuddalore was under the sway of the **Pallava** king **Kadava**. The spiritual head induced the king to persecute Appar.

Jatila - Parantâka according to the Vêlvikuḍi plates « con-
» quered the Kâḍava in battle at Peṇṇâgaḍam on the southern
» bank of the Kâvêri; the Âyavêḷ and the Kuṟumbas at the battle
» of Nâttukkuṟumbu.»

We know that the Pallavas were also called Kâḍavas.

The Dalavaypuram charter of Viranarayana, the grand son of Nedunjadaian states that Nedunjadiyan defeated a **Kadava** at Karur. This victory seems to be the same mentioned in the Srivaramangalam charter in which the **Pallava** (**Kadava** Nandivarma Pallavamalla) came in support to Atiya with his ocean like army.

Source :

1. The Philosophy Of Saivism (2 Vols. Set) 2004

2.The Pallavas by G Jouveau Dubreuil

**3. History of Kongu: Pre-historic period to 1300
A.D By V. Ramamurthy**

Pallavas in Tamil literature and Ilanthiraiyan Connection :

Two Tamil grammar texts which Mayilainathar mentions in his 13th century commentary in nanool , which were named after the compose are Satavahanam (Satavahana) and Ilanthiraiyam (Thondaiman ilanthiraiyan)

நூற்பெயர் என்பது — தூலது பெயர் என்றவாறு. தூல் பெயர்பெறுமிடத்துப் பல்விசிற்பத்தாற் பெயர்பெறும்; என்னை, செய்தானாற் பெயர்பெறுதலும், செய்கித்தானாற் பெயர்பெறுதலும், இஞ்ஞெறியாற் பெயர்பெறுதலும், அளவினாற் பெயர்பெறுதலும், சிறப்பினாற் பெயர்பெறுதலும் என்க.

செய்தானாற் பெயர்பெற்றன: அகத்தியம், தோல்காப்பியம் என இவை.

செய்கித்தானாற் பெயர்பெற்றன: சாதவாகனம், இளந்திரையம் என இவை.

இஞ்ஞெறியாற் பெயர்பெற்றன: கிகண்டு, னூல், கலைக் கோட்டேத் தண்டு என இவை.

அளவினாற் பெயர்பெற்றது: பன்னிருபடலம் என்பது.

சிறப்பினாற் பெயர்பெற்றது: களவியல் என்பது; என்னை, களவு கற்பு என்னுங் கைகோள் இரண்டினுள் களவினைச் சிறப்புடைத்தென்று வேண்டும் இவ்வாசிரியன்.

என்னை,

‘முற்படப் புணராச் சொல்லின் மையிற்
தென்பெனப் படுவது கைவின் வழித்தே’ (இறை - 40)

என்று வேண்டுதலின். கற்பு, களவுபோல ஒருதலையான அன்பிற்று அன்று.

இனி, யாப்பு என்பது—தூல் யாப்பு, தூல் யாக்குமிடத்து நான்கு வகையால் யாக்கப்படும்; தொகுத்தும், விரித்தும், தொகைவிரியாகவும், மொழிபெயர்த்தும் என.

Nacchinarkiniyar quotes an ancient poem on Pallavas in his Tholkapiyam commentary

“By making the earth turn to fertile mud, he sustains a flourishing ordered world, they say.

By the command of the gift-giving Pallava of Thondai, lines of wealth and movement pass on, crossing many stages—through frontier passes where hostile, bow-bearing Vadugars practise Vetci raids.”

Nandikkalambakam. One other fact may be mentioned. The commentator of *Tolkāppiyam*, Nachinārk-kiniyar, quotes the following stanza by way of illustrating the 54th sutram of *Poruladikāram Ahattinai I-yal*.

“முலைமொழி தீம்பான் மண்சேறு படுப்ப
மலர் தலையுலக மோம்பு மென்ப
பரிசிலைத்தொண்டைப் பல்லவனாணையின்
வெட்சித் தாயத்து வில்லே ருழுவர்
பொருந்தா வடுகர் முனைச் சுரங்
கடந்து கொண்ட பல்லா நிரையே.”

After an invocation of Vishṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the **Pallava** dynasty (*viz.* the Kailāsanātha inscription of Rājasiṃha,² the Kaśākūḍi plates,³ and the Udayēndiram plates of Pallavamalla⁴) as far as **Aśvatthāman**. But while the **Pallava** inscriptions⁵ continue the line from Aśvatthāman to his son **Pallava**, the Rāyakōṭa plates seem to state that Aśvatthāman had, by a Nāga woman, a son named **Skandaśishya**, a descendant of whom was another **Skandaśishya**, or, as he is called in the subsequent **Tamiḷ** passage (l. 11), *kō vijaya-Skandaśishya-Vikramavarman*.

The **Tamiḷ** portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of **Paḍuvūr-kōṭṭam** and to the inhabitants of **Mēl-Aḍaiyāru-nāḍu**, a subdivision of this district, by which he granted to a Brāhmaṇa the village of **Śārugūr** (l. 14) in the same subdivision. This village received the surname **Skandaśishyamangalam** (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) **Tiruvēḷālamuḍi** (l. 26). This is the **Tamiḷ** equivalent of **Vēḷālaśikhara**, a hill which is mentioned in the Udayēndiram plates of Pallavamalla⁶ among the boundaries of **Udayachandramangalam**—the modern **Udayēndiram** in the Guḍiyātam tāluka of the North Arcot district.⁷ Consequently **Śārugūr** must have been situated near Udayēndiram, which, like **Śārugūr** and **Āmbūr**,⁸ belonged to **Mēl-Aḍaiyāru-nāḍu**.⁹

The etymological meaning of **Skandaśishya** is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the **Pallavas** is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the **Pallava** kings of Kāñchi. On the other hand, the two words *kō vijaya* which are prefixed to his name, and the title **Vikramavarman** which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the **Pallavas** and of the **Western Gaṅgas**.¹¹ As I have stated before, the alphabet of the Rāyakōṭa plates would well suit this allocation. The legend according to which **Skandaśishya** was a remote descendant of another **Skandaśishya**, who was born to the sage Aśvatthāman by a Nāga woman, seems to be connected with a similar legend, the heroes of which are the Chōḷa king **Kōkkilḷi** and the **Tonḍaimāṇ** (*i.e.* the **Pallava** king) **Iṇḍiraiyaṇ**.¹² An inscription at **Tirukkaḷukkuṇṇam** mentions a **Skandaśishya** who was anterior to the **Pallava** king **Narasimhavarman I**.¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

Palavas are Thondaiyar origin connection with Tamil country

மாமல்லை



ஆசிரியர்
முனைவர் இரா. நாகசாமி

தமிழ்நாடு அரசு தொல்லியல்துறை
சென்னை - 600 008
2010 - திருவள்ளூர் ஆண்டு 2041

ஏற்படுத்தினார்கள்” என்று கருதுகின்றனர். இதற்குச் சான்றாகக் காஞ்சிபுரத்திலும், தெற்கே கடலூர் வரையிலும் சாதவாகன மன்னர்களுடைய காககள் கிடைத்திருக்கின்றன என அவர் கூறுவர். முற்காலப் பல்லவர்களுடைய செப்பேடுகளெல்லாம் பாகத (பிராகிருதம்) மொழியில் உள்ளன. தெலுங்கு கன்னடப் பகுதிகளிலேயே இவை இதுகாறும் கிடைத்துள்ளன. பெரும்பிடுகு பகாப்பிடுகு போன்ற இவர்களுடைய பட்டங்கள் தெலுங்கு, கன்னடப் பகுதிகளுக்கும் இவர்களுக்கும் உள்ள தொடர்பைக் காட்டுகின்றன என்றும் கருதுவர். **இளையர் பெருமகன்**

பல்லவர்கள் தமிழ் நாட்டு மக்களே. சங்ககாலத்தில் ஆண்ட திரையர் வழிவந்தவர்களே என்று மற்றும் சில ஆராய்ச்சியாளர்கள் கருதுகின்றனர். அதற்கு அவர்கள் பின் வரும் காரணங்களைக் குறிப்பர். “திரையர்களுக்குத் தொண்டைமான் என்ற பெயர் உண்டு. பல்லவர்களுக்கும் தொண்டைமான் என்ற பெயர் கல்வெட்டுகளிலும், இலக்கியங்களிலும் எடுத்தாளப்படுவதைக் காண்கிறோம். தொண்டைமான் இளந்திரையனும், வேங்கடத்தை ஆண்ட புல்லி என்பவனும் நெருங்கிய உறவினர்கள். புல்லி என்பவன் கள்ளர் பெருமகன் என்று சங்க நூல்கள் குறிக்கும். இன்றும் கள்ளர் குலப் பெருமக்கள் தங்களைத் தொண்டைமான்கள் என்று அழைத்துக் கொள்வதைக் காணலாம். பல்லவர்களுக்குக் காடுவெட்டி என்ற பட்டம் சிறப்பாகக் குறிக்கப்படும். கள்ளர்குலப் பெருமக்களுக்கும் காடுவெட்டிகள் என்ற பெயர் இன்றும் உள்ளதைக் காண்கிறோம். எனவே பல்லவர்க்கும் கள்ளர் குலத்துக்கும் உள்ள தொடர்பு நன்கு புலனாகும். பல்லவர்கள் பிராகிருதம், தமிழ், சமஸ்கிருதம் ஆகிய மொழிகளையும் உபயோகித்தனர். எனினும் அது அன்றைய அரசு சூழ்நிலை களுக்கேற்ப அமைந்ததே.

தமிழ் வேந்தர்களாகிய சோழமன்னர்கள், கல்வெட்டு களிலும், செப்பேடுகளிலும், சமஸ்கிருதத்தை உபயோகித்திருக் கிறார்கள் அல்லவா! தெலுங்கு மன்னர்களாகிய விஜயநகரப் பேரரசர்கள், தமிழ் மொழியில் ஏராளமான கல்வெட்டுகளை விட்டுச் சென்றிருக்கிறார்கள் அல்லவா! இவை அனைத்தும் அந்நாடு நிலவிய

**பல்லவர்கள் தமிழர்களே! சங்க கால தொண்டை
மன்னன் கள்ளர் குல புல்லியின் வழிவந்தவர்களே
பல்லவர்கள்- தமிழக தொல்லியல் துறை**

R. Gopalan have shown that the term *Tamiravar* is a literal translation of the Tamil “**Tonḍaiyar**” formed from the word *tonḍai*, literally, thorny caper plant; and epigraphy supports the close connection of the Pallavas with the creeper which might have been their tribal totem. Meenakshi suggests that the Pallavas, although non-Tamils originally, adopted the manner of the Tamil

point out that the use of the name Pallava, which is the first indication of their **connection** with the creeper, is found much earlier than their association with the **Tamil** country. In their inscriptions they are also described as belonging to the Kāḍava family,

Indian Society: Historical Probing, in Memory of D. D. Kosambi

<https://books.google.co.in>

Digitized by eGangotri
in Memory of D. D. Kosambi

Digitized by eGangotri
in Memory of D. D. Kosambi

Digitized by eGangotri
in Memory of D. D. Kosambi

Damodar Dharmanand Kosambi, R. S. Sharma · 1974 ·
Snippet view · [More editions](#)

... Pallavas were brāhmaṇas , but relying on the latter set of evidence C. Meenakshi asserted emphatically that the ... Tamil " Tondaiyar " formed from the word...

**Pallavas are Tamil origin just like chera
chola and pandyas**

Ancient Tamil classics have reference to Bengal. Dynasties of Tamil origin which include Cheras, Cholas, Pandyas and Pallavas were the rulers of South India for more than 12 centuries after the advent of Christ. Cheras were prominent from the 2nd century B.C. followed by

**Source : South Indians in Kolkata
History of Kannadigas, Konkanis,
Malayalees, Tamilians, Telugus, South
Indian Dishes, and Tippoo Sultan's Heirs in
Calcutta**

By P. Thankappan Nair · 2004

Tamil group of kingdoms include Chera chola pandya and Pallava :

Source : Military History of India
By Hemendra Chandra Kar · 1980

Southern India has a character of its own and a history generally independent of that of the rest of the country. The history of the Tamil group of Kingdoms—Pandya, Chera, **Pallava** and Chola—forms a distinct subject. The Dravidians

Pallavas are Tamil kadava - kaduvetti family

Dr. S. K. Iyengar

Dr. S. K. Iyengar who has expounded the indigenous theory of the origin of the Pallavas relies upon the later equation of the Pallavas with the T'ondaiyar, the Kāḍavar and the Kāduvetṭis,⁶ the last titles being acquired by the clearing of forests. It is

Historian Romila tharpar mentioned pallavas are first Tamil
dynasty

the Pallavas were still a local **dynasty** ruling at Kanchipuram. The later inscriptions were carried out by what historians have called the 'Imperial' Pallavas, when the **dynasty** controlled **Tamil-nad** and became the first **Tamil dynasty** of real consequence. According to one of the earlier inscriptions the

Periyapuranam mentioned Mahendra Varman I as kadava king it's representing his kadava Tamil origin.

If the *Periya Purāṇam* reference to a Kāḍava is to Mahendravarman (Guṇabhara), then his conversion led to serious consequences for the Jains, who lost an important monastic centre at Pāṭalikā. At Tiruvadigai, there is a much dilapidated brick shrine, containing even to-day a huge Dhārā-līṅga of the Pallava style, which goes by the name of Guṇadara-viccuram. The area contains a few Jain vestiges, and the saint convert Appar is said to have realised the superiority of the Śaiva religion at this Vīraṭṭānam or Śiva temple.

Pallava king Mahendra Varman patrons Tamil Culture and
Pallavas controlled Tamilnad become first Tamil dynasty

The earliest records of the Pallavas are inscriptions in Prakrit followed by inscriptions in Sanskrit and subsequently in both Sanskrit and Tamil. The Prakrit inscriptions were made when the Pallavas were still a local dynasty ruling at Kanchipuram. The later inscriptions were carried out by what historians have called the 'Imperial' Pallavas, when the dynasty controlled Tamil-nad and became the first Tamil dynasty of real consequence. According to one of the earlier inscriptions the Pallava king performed various Vedic sacrifices, including the *ashva-medha*. It is difficult to determine whether these ceremonies had any real meaning at the time in south India, or for that matter what significance they had for the local population, apart from being symbolic of accepting certain aspects of Aryan culture.

Amongst the later group of Pallava rulers, Mahendra-varman I (600-630) was responsible for the growing political strength of

H.O.I. 1-8

169

A History of India

the Pallavas and established the dynasty as the arbiters and patrons of early Tamil culture. He was a contemporary of Harsha of Thanesar and curiously enough was also a dramatist and poet of some standing, being the author of a play, *Mattavilasa-prahasana* (The Delight of the Drunkards). It was during his reign that some of the finest rock-cut Pallava temples were hewn, including the famous temples at Mahabalipuram. Mahendra-varman began life as a Jaina but was converted to Shaivism by the saint Appar, a conversion which was to have disastrous results on the future of Jainism in Tamil-nad. But his reign was

Pallavas build temples in Their Tamil region it's representing
their Tamil roots

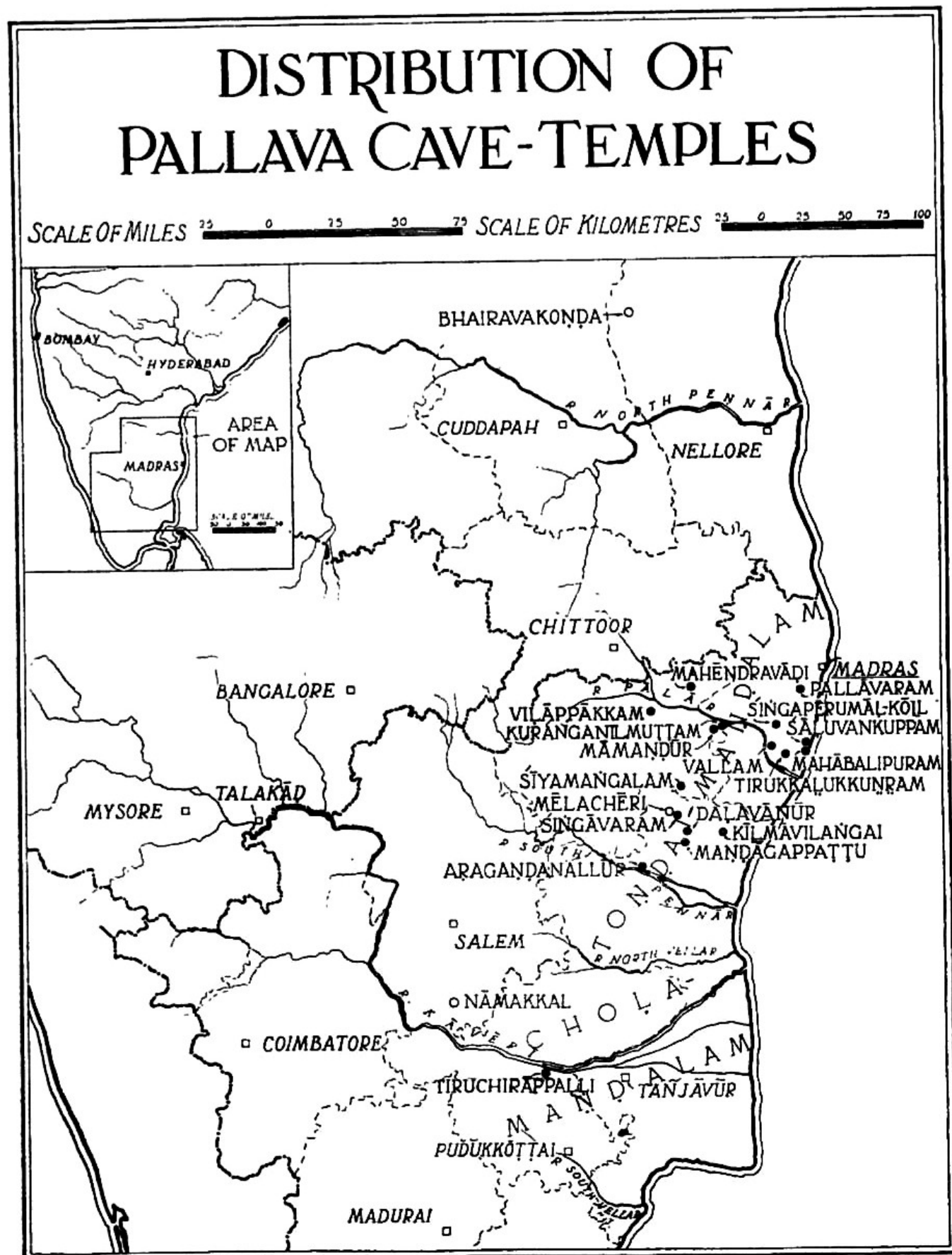


FIG. 2

**Narsimhavarmam I Tamil Title Vatapi
konnda – Conqueror of Vatapi**

won thereby the Tamil title of *Vātāpikoṇḍa* 'Conqueror of Vātāpi'. On that account he is compared to Agastya who, as is related both in the *Rāmāyaṇa*⁵ and in the *Mahābhārata*,⁶ subdued the demon Vātāpi. While the Kūram charter⁷ is particularly instructive in this regard, a partly obliterated Pallava

Source : Chhabra, Bahadur Chand (1965). Expansion of Indo-Aryan Culture During Pallava Rule. Munshi Ram Manohar Lal

Badami Tamil - Grantha Pallava Inscription

Pallavas at Badami: #Tamil-Grantha Legacy :

Narasimhavarman I Tamil Grantha Inscriptions at badami after defeating pulikesin II pallavas captured vatapi .

A key detail from Heritage of the Tamils: Language and Grammar (p.409) notes that the Pallava inscription at Badami is in Tamil (written in Pallava-Grantha script). This highlights how the Pallava dynasty carried Tamil linguistic influence even into Chalukya territory—showing the spread of Tamil-Grantha tradition beyond Kanchipuram.





Heritage of the Tamils: Language and Grammar - Page 409

<https://books.google.co.in>

Digitized by Google

Ca. Vē Cuppiramaṇiyaṇ · 1980 · Snippet view · [More editions](#)

... language . Pallava inscription in Badami is in Tamil and the Calukya Vikramaditya's inscription in Kanchi is in Kannada , as an example for this . Perhaps , the...

After the kalabhra intergram pallavas under simhavishu period tamil and sanskrit become main language of pallavas :-

Narasimha Varman | tamil inscriptions :-

The earliest epigraph in the present volume is No. 262 from Tirunatharkunru near Singavaram in the South Arcot District, Madras. It is engraved on a rock, which is stated to have been the *nisidika* of Chandranandi Asirigar who fasted for 57 days. The cave inscriptions from the Ramanathapuram, Madurai and Tirunelveli Districts, apart, this short inscription appears to be the earliest epigraph in Tamil. Its palaeography is interesting as a few letters (*a*, *ai*, *ma*, *ta*, *na* and *ra*) reveal distinctly the archaic forms of the Vatteluttu alphabet and a few others (*ka*, *cha*, *ra*) point to their evolution direct from the Brahmi alphabet. One can discern a connection of the present record, though separated by a long interval, with the records of Narasimhavarman and Isvaravarman and the Tirukkalukkunram inscription of Narasimhavarman I, which are written in a mixed variety of the Tamil alphabet. The provenance of the present record representing the earliest form of this mixed alphabet seems to indicate that Vatteluttu might have once been used all over the Tamil land.

Pallava inscriptions in Prakrit were also found in Palnad taluk of Guntur district, which speaks about King Simhavarman. This inscription is also an evidence to show that they adopted Tamil later.

Subsequently, Tamil became the main language to be used by the Pallavas/Pallavarkaḷ in their inscriptions. This language was first adopted by Mahendravarman I himself in a few records

of his and from the time of Paramesvaravarman I, the records were inscribed mostly in Sanskrit and the rest in Tamil.

Tamil works of the 2nd century CE like Manimekalai and Perumbhanatrupadai talk about the town, Kanchipuram/Kāñcipuram as it was during that time.

The Mahakuta Pillar inscription of Kirttivarman I claims that Dramila term to describe Pallavas. "Dramila" is a term, often used interchangeably with "Dravida," referring to the ancient Tamil kingdoms and their people.

the Pallava king who had opposed the rise of his (i.e., Chalukya King's) Power occurring in the Aihole inscription of Pulakesin II. The must refer to the conflict of the two powers before the campaign of Pulakesin II against the Pallava kinds as recorded in the Aihole inscription. This is supported by the statement in the Mahakuta pillar inscription of Kirtivarman I that the king had vanquished the Dramila, among the several chiefs of South India, who must be no other than the Pallava. The *jayastambha* mentioned in the rock inscription must therefore be taken to refer to the commemoration of the victory won by the Chalukyas over their enemies the Kadambas and Pallavas and it is but meet to infer from the sequence that the Pallavas attempted to recover their original territory by capturing the pillar of victory planted in their enemies, capital.

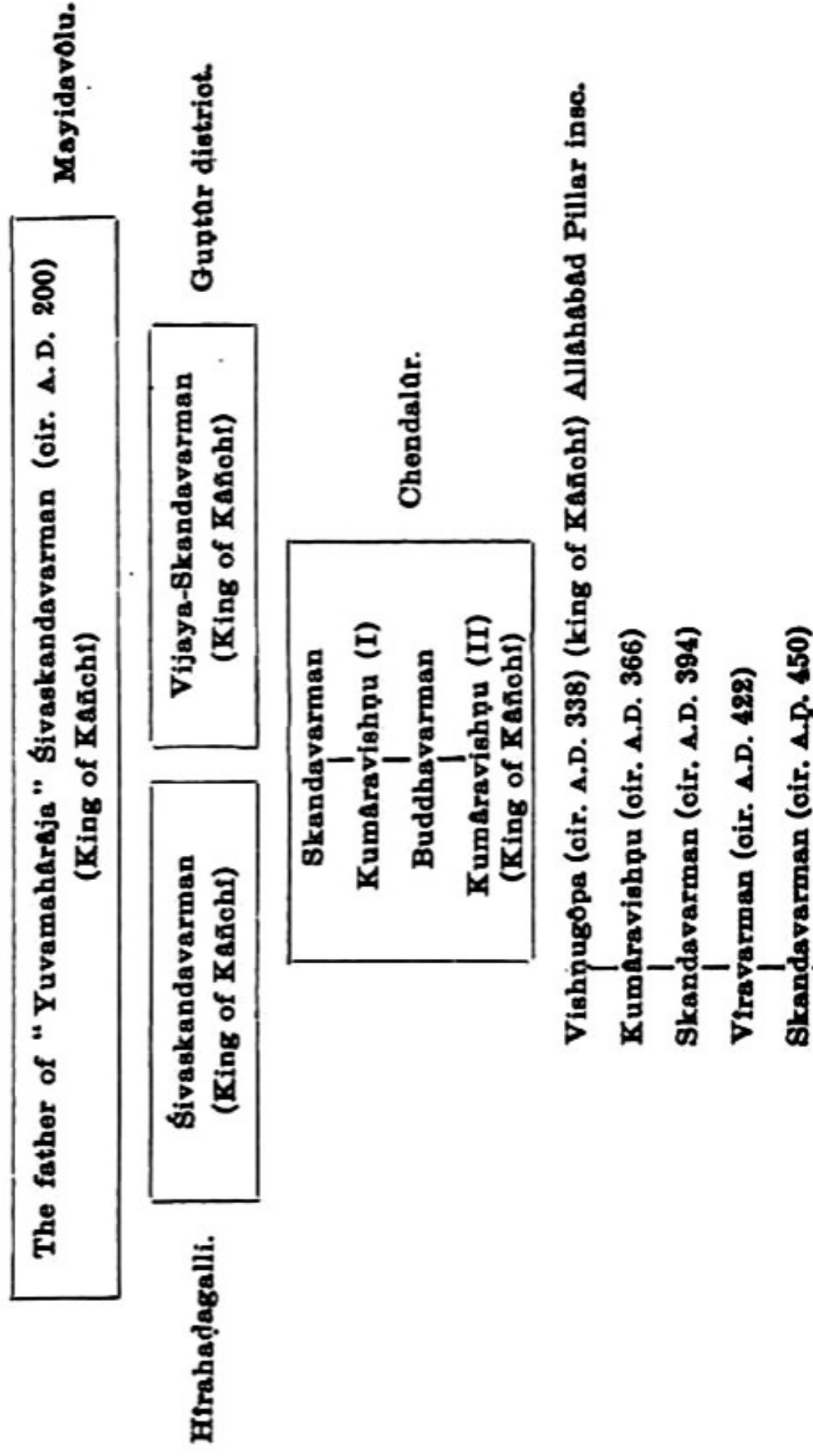
Kirttivarman I. Assuming that the term *Dramila* in the above inscriptions stands for the Pallava country, T.V. Mahalingam propounds the view that there was a clash between Kirttivarman and Simhavishnu. To quote his own words, "By the term *Dramila* obviously the Pallavas were meant. The clash between the Chālukyas under Kirttivarman and the Pallavas under Simhavishnu could not have been improbable on account of the fact that both of them were ambitious rulers who wanted to expand the boundaries of their respective kingdoms. It is possible that

it is called *Dramila* (Tamil) *par excellence*. Daṇḍin, the poet laureate of the Pallavas of Kāñchi, speaks of the Pallavas and their Tondainadu as *Dramila* (Tamil) more than once in his work the *Avantisun-*

The Mahakuta Pillar Record of his fifth regnal year speaks of his victories over the Ganga, Dramila (Pallava?), Chola, Alupa and the Kadamba rulers. Mangalesha had ascended the throne

From kanchipuram - the supreme king pallava
sivaskandavarman orders".: Pallavas make kanchipuram heir
imperial capital . This make pallavas are local rulers because
if pallavas are foreign origin they never make capital
kanchipuram and No one dynasty make their capital thier
language didn't spoken.

THE PALLAVA DYNASTY.



PALLAVA GRANT OF SIVASKANDAVARMAN.

PLATE VIb.

41 vâ tasa khu amhe nigahavâraṇa kareyyâma ti bhûyo cha
 42 varissasatasahassâtirekasamakâle amham Pallava-
 43 kulamahamtte bhavissabbhaḍe anne cha no

PLATE VIIa.

44 vasudhâdhipe bhaye abhatthemī jo sakakâle upari-
 45 likhitamajâtâye aṇuvattḥâveti tasa
 46 vo sammo ti yo chasi vigghe vatṭeja

PLATE VIIb.

47 sa cha khu pañchamahâpâtakasamjutto narâdhamo
 48 hoja ti datṭâ paṭṭikâ vâsasatasahassâya
 49 samva 8 vâsa 6 diva 5 sayamâṇataru

PLATE VIII.

50 Kolivâlabhojakasa rahasâdhikata-Bhaṭṭisa-
 51 mmasa sahatthalikhiteṇa paṭṭikâ kada tti
 52 svasti gobrahmaṇalekhakhavâchakaśrotriḥya iti [||]

TRANSLATION.

“Success ! From Kâmachîpura—the righteous’ supreme king of great king
 Pallavas Sivakhamdavamana (Śivaskandavarman), a Bhâraddâya⁹ (Bhâradv
 offerer of Agnishtoma, Vâjapeya and Aśvamedha (*sacrifices*) [*issues the f
 orders*] :

“ [*We send greeting*]⁹ to our lords of provinces, *vatthas*,¹⁰ royal princes, general

Nandivarman II Inscription mentioned
Kaduvetti Tamila peraraiyan

One of the three villages granted was Aimbūṇi (l. 6), apparently the modern Am-muṇḍi¹⁰ near Tiruvallam. The three villages were clubbed together into one village, which received the new name Viḍēlviḍugu-Vikkiramāditta-chaturvēdimangalam (l. 9 ff. and l. 20 ff.). The executor of the grant was Kādupatti-Tamiḷa-Pērarayan (l. 15). The same title was borne by the executor of the Bāhūr plates of Vijaya-Nṛipatuṅga-varman. In the transcript of these plates, which is in my hands,¹¹ he is called விஜயநரபதுங்கவரமனபட்டித்தமிழ்ப்பேரரசன், which is evidently a mistake of the copyist for Viḍēlviḍugu-

¹ See above, p. 39, note 4.

² Literally, 'who do not rise.'

³ The two Tamil words *irucar* and *kaṭṭiṇi* correspond to *mahājana* and *ghaṭṭiṇi* in a Chalukya inscription; *Ep. Ind.* Vol. III. p. 360.

⁴ With அருள் குருகுலம் compare அருள் குர, above, Vol. I. pp. 113 and 115.

⁵ *Ep. Ind.* Vol. III. p. 75.

⁶ Above, Vol. II. pp. 379 and 381.

⁷ *Ep. Ind.* Vol. IV. p. 222.

⁸ I am quoting from a manuscript article on the Bāpas, which he has kindly placed at my disposal.

⁹ *Ep. Ind.* Vol. III. p. 75.

¹⁰ No. 2 on the *Madras Survey Map* of the Guḍiyātam tāluka. A different village of the same name (properly Appūṇḍi, No. 101 on the map of the Vellore tāluka) is mentioned in Vol. I. pp. 87 f. and 135 f.

¹¹ See *Ep. Ind.* Vol. IV. p. 180.

No. 43.—INSCRIPTION OF VIJAYA-NANDIVIKRAMAVARMAN.

93

Kādupatti-Tamiḷa-Pērarayan. This title and the surname of the village granted by the present inscription¹ suggest that Viḍēlviḍugu, i.e. 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nṛipatuṅgavarman.

Of great interest is the mention of persons who had to sing the *Tiruppadiyam*, i.e. the *Dēvāram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dēvāram* was in an inscription of Rājaraṇja I.² The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

Kādupatti-Tamila-Pērarayap. This title and the surname of the village granted by the present inscription¹ suggest that Vidēlvidugu, i.e. 'the crashing thunderbolt,' may have been a surname of Vijaya-Nandivikramavarman and of his son Vijaya-Nripatūṅgavarman.

Of great interest is the mention of persons who had to sing the *Tiruppadiyam*, i.e. the *Dēdram*, in the temple (l. 32 f.). Hitherto the earliest known mention of the *Dēdram* was in an inscription of Rājārāja I.² The subjoined inscription proves that it was considered a holy book already in the 9th century A.D.

TEXT.

- 1 ஸ்ரீ ஸ்ரீ [||*] திருமண்டபமிதிச்செய்துப்ப-
- 2 தற்கு முன்புள்ள சிவசெய்துப்படி [||*]
- 3 கொ விஜயநந்திவிக்கிரமபதிக்கு வசன்தொடர-
- 4 துவது படுவதுக்கொட்டத்த மீயாதவாட்டெத்திசு-³
- 5 விவல்லமுடைவ வாடுவோர்க்கு
- 6 இன்னாட்டு இம்முனிதும் வி-
- 7 னத்தாரும் இத்தெவச் செவ-
- 8 தா[ன]ம் அமருன்றிமங்கலமு-
- 9 ம் விடெய்தெய்திவிக்கிரம-
- 10 தித்தச்சுத்துவெய்திமங்-
- 11 கலமென்னும் பொது-
- 12 வ் எகத்திராமமாக மாவதி-
- 13 வானாரயகு[ன] திக்[வ]சமா[தித்த]-
- 14 வானாரயன் விண்ணப்பத்த[து]-
- 15 ம் காபெ[ட்]தத்தமிழ்ப்பெ[ச]ச[ச*][ய]ன்
- 16 ஆனத்தியாதும் எகத்திராமமாக [இ]வ்வ-
- 17 [ம]ருன்றிமங்கலமுன்னித்திராவிவ்வ-³
- 18 முடைவ வாடுவோர்க்கு இதுத்த வ-
- 19 [ரு]வென்ற து⁴ இன்னடாவிக்காடியும்
- 20 தெய்வாரிசுபதின சுழற்கயிவ்வி-
- 21 டெய்தெய்திவிக்கிரமதித்தச்சுதி⁵
- 22 வ்வுய்திமங்கலத்துச்சுவையார்
- 23 இதுப்பாசாசுவயின்னெய்தித்த[தி]-
- 24 குவயித்துக்கு தெவது அதுதாத்த-
- 25 க்காடியும் திருவுண்ணாழிசையுன்னா[ச]-
- 26 தி[த]துப்பாசரிக்கும் [பரிவ]யு[தா]ன-
- 27 சக்கு தெவது இத்-
- 28 துத்தக்காடியும் ஸ்ரீப-
- 29 வி கொட்டுவோர்க்கு தெவது
- 30 இத்ததுத்தக்கா[டியும்]
- 31 திருப்பன்னித்தாமம்
- 32 பதிப்பாச்சுக்கும் திருப்-
- 33 பதியம் பாடுவோருள்ளி-

¹ The second member of the triple compound Vidēlvidugu-Vikkiramāditta chaturvīdimaṅgalam is the name of the Bāṇa chief at whose request the grant was made.

² See above, Vol. II, p. 232.

³ This symbol is an abbreviation for தெவது; see above, p. 7, note 8.

⁴ Read தூதர்.

⁵ Read சதுர்.

Mahendra Varman I Trichy cave mandagappatu Inscriptions have Tamil and sanskrit birudas.

He has Tamil TITLES like Kurrambu , Chitrakapuli and Vancha - valava (valava = chola).

3.1 Trichy royal epithets

The first examples of these two new alphabets are possibly to be found, around 600 CE, in the rock-cut cave at Trichy.¹⁵

Among the inscriptions of this cave are a series of royal epithets (*birudas*, 'glorifying soubriquets') of the Pallava king Mahendravarman I, distributed on different parts of the monument. This list is multilingual and multiscriptual, as we find:¹⁶

- Sanskrit royal epithets in Grantha script.
- Tamil royal epithets in Tamil script.
- Tamil royal epithets, exceptionally, in Grantha script.

Mahēndravārman I (580-630 A.D.). Inscriptions and examples of rock cuts reflect the urge to create with stone. The Maṇḍagapattu inscriptions give us evidence of his varied taste and pioneering efforts in stone. His *biruda* included, *saṅkīrṇajāti*, *mattavilāsa*, *guṇabhāra*, *citrakārapuṭi* and *kugṅambu* in Saṅskrit and Tamil. His more aggressive spirit is reflected in his initiating the Pallava-Pāṇḍya-Cālukya feuds, all aimed at a small delection called Chōla. The period was one of literary,

Pallava king Tamil title

Narasīṅgappōttaraiyar,³ which is a Tamil form of the Sanskrit name of the Pallava king Narasimhavarman. The epithet Vātāpi koṇḍa, 'who took Vātāpi,' which is given to the king, enables us to identify him with certainty with the Pallava king Narasimhavarman I. who is described both in the Kūram plates of Paramēśvaravarman I.⁴ and in the Udayēndiram plates of Nandivarman Pallavamalla⁵ as the destroyer of Vātāpi and as the enemy of Pulikēśin (II.) alias Vallabharāja. The Singhalese chronicle *Mahāvamsa* also refers to this war between Narasimha and Vallabha, in which Mānavamma, one of the claimants to the kingdom of Ceylon, who was then residing in India, rendered substantial service to the Pallava

**Source : Epigraphia Indica and Record of
the Archæological Survey of India
Volume 3**

In the second interpretation, as a **title** for the **Pallava** ruler, Supreme Ruler means emperor, and the inscriber of a grant Nandivarman made ca. 753–754 describes himself as “The Majestic Emperor’s Master Woodworker.”¹⁴ This use also appears in the inscription on the south prakara walkway, which we shall examine in detail in chapter 4. The inscription’s first label refers to the Parameshvara who died before Pallavamalla ascended the throne. The third label refers to Pallavamalla as the boy who would become the Parameshvara. The tenth label describes the status of Parameshvara he received after the unction that made him an Indra of Men (*narendra*) with the name Nandivarman.

The eleventh label adds, however, the **Tamil title** Perumanatikal. Literally, this means “the feet (*atikal*) of the Bhagavan (*peruman*).” In the context of a Vishnu-house it denotes the feet of the icon where offerings are placed.¹⁵ When applied to a person, *perumanatikal* means that he has offered his self to the Bhagavan’s feet to be his slave. The paradigm for this is the asura king Bali, who offers himself at the feet of Dwarf after he takes his three strides (*BP* 8.2–11). Since the plural “feet” (*atikal*) may also denote respect, I understand the **title** in Nandivarman’s case to mean the Bhagavan’s Venerable Slave. It is the **Tamil** equivalent of the Sanskrit **title** *paramabhagavata*, which means the Bhagavan’s Supreme Slave. Both terms likewise refer to the King of Kings and Supreme Ruler (*rajadhirajaparameshvara*), a **title** for Nandivarman that appears in a grant dated ca. 753–754 (*SII* 2. 342–361, stanza 71). The word “emperor” as used here captures all these meanings.

Dramila means tamil kindom and tamil peoples reffered by ancient texts and Inscriptions.

The term *Dravidian* comes from the ethnic noun *Dravida*, *Dramida*, or *Dramila* (Pali: *Damila*), from which the modern adjective *Tamil* derives.⁷ The name *Termilai*—given by Herodotus to the ancient inhabitants of Greece—is probably the same as *Dramila*. The Dravidian lan-

The word 'Tamil' is often used as a synonym for 'Draviḍa'. It is said that the Sanskrit word 'Draviḍa' was corrupted into 'Dramiḍa' and 'Damiḷa' and ultimately became 'Tamil'. But Pandit R. Raghava Iyengar thinks that 'Tamil' was in all likelihood originally a Tamil word, accreting to itself an 'r' and becoming 'Dramil' and 'Dramiḍa', and ending up as 'Draviḍa'. From the root 'dhru'

Kadavas were the real decent of Pallavas

Mahendra Varman mentioned kadava by siant appar

Source : 1. The Philosophy Of Saivism (2 Vols. Set)

2. The History and Culture of the Indian People: The age of imperial Kanauj By Ramesh Chandra Majumdar

The spiritual head of the Jains at Pataliputra reported to **Kadava**, the Jain king, about the absconding of Appar. The district of Cuddalore was under the sway of the **Pallava** king **Kadava**. The spiritual head induced the king to persecute Appar.

Appar proceeded to the **Pallava** capital and appeared before the king. Appar was persecuted in various ways. He was thrown into a burning lime-kiln. He was compelled to drink poisoned milk. An elephant was sent to kill him. A heavy stone was tied to him and he was thrown into the sea. Lord saved him. He floated alive and reached the shore at Tiruppatirupuliyur.

The **Pallava** king recognised the greatness of Appar and

numerous victories and his pre-eminent position. This account is followed by a description of the greatness of Neḍuñjaḍaiyan, who is called Paṇḍitavatsala and Parāntaka (destroyer of his enemies); he won a great victory over the Kāḍava (Pallava) at Peṇṇagaḍam near Tanjore, on the southern bank of the Kāveri and crushed a rising of petty chieftains headed by Āvo-vel the ruler of the moun.

Dandin was Pallava court poet , his writings in Tamil and sanskrit .

Dandin describes specifically says that “speaks of the Pallava and their Tondainadu as Dramila (Tamil).”

He directly associates the Pallavas with Dramila. Dramila is the Sanskrit form of Tamil / Damila / Dravida. So in his work Avantisundarī Kathā, he refers to the Pallava country as Dramila.

Daṇḍin mentions that the Pallavas and their region Tondainadu were called “Dramila” (Tamil) par excellence. In his work Avantisundarī Kathā, he refers to the Pallava country as Dramila, which means Tamil land.

it is called *Dramila* (Tamil) *par excellence*. Daṇḍin, the poet laureate of the Pallavas of Kāñchi, speaks of the Pallavas and their Tondainadu as *Dramila* (Tamil) more than once in his work the *Avantisun-*

Source : Tamil Culture
Volumes 1-2
1952

Narasimhavarmar II (Rajasimha) Tamil titles :

Kala Kalan , Kala Vikraman

the Kassakudi Copper Pattayam which glorifies the conquests of Pallavan king Simha Vishnu¹⁰. Narasimha Varma I, the grandson of Simha Vishnu and the son of Mahendra Varma, is also stated to have conquered Chera, Chola, Pandya, Kerala and Kalabhra kings¹¹. The title bore by Pallava ruler Rajasimhan *Kala Kalan, Kala Vikraman* is indicative of Pallava supremacy over Kalabhras according to some writers.

Pallavas as Tamil Rulers: An Epigraphical Study

The Pallavas were not alien rulers but were deeply rooted in Tamil society. Numerous Pallava inscriptions are found in pure and refined Tamil, especially during the reigns of Mahendravarman I, Narasimhavarman I, and later rulers. These inscriptions record land grants, temple constructions, and administrative orders meant for the Tamil-speaking population. The deliberate use of Tamil, along with Sanskrit, shows that the Pallavas identified themselves with Tamil culture and governance.

Source : Praising the king in Tamil during the Pallava period
Emmanuel Francis

The evidence of literary, expressive or political Tamil in the Pallava realm is substantially more diverse than the two examples mentioned by Pollock. Orr has already warned us that “we must take exception to Pollock’s statement (...). While inscriptions in which Tamil epithets or verses of praise appear are not common in Pallava territory, neither are they completely nonexistent” (2009: 100–1). Orr found Tamil “expressive” language in some Pallava inscriptions and pointed out that, “Given that the total number of ‘Pallava inscriptions’ is not huge” at least at an early period, “these few inscriptions count for something” (*op. cit.*: 101, n. 9).

Orr refers to stone inscriptions: on the northern pillar of the façade of one of the Vallam rock-cut caves, a certain Kantacēṇaṇ is presented as the “servant of Catturumallaṇ (i.e. Sanskrit Śatrumalla, “He who is the wrestler to his enemies”) Kuṇaparaṇ (i.e. Sanskrit Guṇabhara, “He who bears qualities”) Mayēntirappōttarecaru (i.e. the bull-king or the sproutking [i.e. Pallava king] Mahendra)” (*catturumallaṇ kuṇaparaṇ may[ē*] ntirapp[ō*]ttar [ē*]caru² aṭiyāṇ*; IP 36. B = SII 2.72. B; first quarter of the 7th century).³ On the southern pillar (IP 36.A = SII 2.72.A), we find a pair of *birudas*, Pakāppituku (“He who is an invincible [literally: which cannot be split] thunderbolt” or “He who is a forked lightning”,⁴ see *infra*, p. 369, for discussion of the meaning of *pituku*) and Lalitāṅkuraṇ (i.e. Sanskrit Lalitāṅkura, “He who is a gracious bud”), known to belong to Mahendravarman (ca. 600–630).⁵ At Tiruvellārai, a local chief named Cellikkōmāṇ Mallavāṇ is praised in fragmentary Tamil verses preceded by a Sanskrit titlature and date of Dantantivarman, i.e. Nandivarman III, the son of Dantivarman (IP 119 = SII 12.48; ca. 850).⁶

Besides these brief statements of praise, we have instances of literary Tamil compositions in Pallava inscriptions. At Tiruttani, a certain⁷ Perumāṇaṭikaḷ composed a foundation verse, in *venpā* metre as the colophon of the inscription itself indicates (IP 245 = SII 12.94; end of the 9th century).⁷ At Tiruvellārai again, an inscriptional verse inviting donations is engraved on a *svastika*-shaped well (IP 98. B = EI 11.15. B = SII 12.40; first half of the 9th century).⁸



Fig. 1 Map of Tamil Nadu (not to scale; district divisions as in 1966) showing expressive Tamil inscriptions under the Pallavas (7th-9th century).

These few inscriptions that “count for something” are actually not isolated examples. Other instances of unequivocal political Tamil in 8 Pallava inscriptions are known (see Fig. 1 for the map with all the examples known to me). I will distinguish two stages in the form of this Pallava political Tamil. The first stage starts around 600 with Mahendravarman I (hereafter Mahendra I). I shall be concerned here with inscriptions from four sites (Tiruccirāppaḷi [hereafter Trichy], Talavāṇūr, Cētalai and Kāñcīpuram) and with the use of Tamil in royal titlature. The second stage, partly overlapping with the first stage since Tamil *birudas* and titles continued to be used, concerns mainly one king, Nandivarman III (hereafter Nandin III) who reigned for approximately 20 years around 850. For this king I will focus on a court poem, the *Nantikkalampakam*, and on the use of a specific epithet prefixed to his name in local Tamil inscriptions.



Fig. 3 Trichy, sample of *biruda*. From top to bottom: *saṃkīrṇajātiḥ* (after SII XII, plate I), *piṇapiṇakku* (after SII XII, plate I), *kucañāṇa*. Photo by the author.

These are apparently all Tamil *birudas* written mainly with a Tamil alphabet, which appears here maybe for the first time,¹⁹ some characters still being undifferentiated from the Grantha script (see Fig. 3). For instance the retroflex “ṇ” is very similar in Tamil and Sanskrit *birudas*. Compare also the “k” in a Sanskrit *biruda* from the top list and in a Tamil *biruda* from the bottom list: both types have two vertical strokes. As for the fragmentary first *biruda*, its first letter may be Grantha and the first part of its compound a Sanskrit word. But the ending (-ku) seems to indicate that the second part of the compound is Tamil (or some other Dravidian language). This could be a *biruda* made from one Sanskrit word and one Tamil (or other Dravidian) word, where script differentiates the etymology, in contradistinction with *cittirakāra*^o and *kuca*^o which are Tamilised forms of Sanskrit words. These last two words attest for their part that the distinct Tamil letter “ca” had already been invented.²⁰

As I have said above, there are more than sixty *birudas* engraved in the upper cave at Trichy. The same kind of nomenclature is available for Mahendra I at two other sites: on the beams of the Pallāvaram caves (some 100 *birudas*; IP 28 = SII 12.13) and on a pillar, originally found in the Ekāmbaranātha temple at Kāñcīpuram (14 *birudas*; IP 21 = SII 12.14). Mahendra I thus possesses more than 150 different *birudas*, in at least three different languages.²¹ We have seen already that four of his *birudas* are also engraved at Vallam (IP 36 = SII 2.72; *supra*, p. 361). In that case only one is not of Sanskrit etymology (Pakāppiṭuku), while the three others are Tamilised forms of Sanskrit *birudas* usually found in Sanskrit and Grantha (Laṭitāṅkuraṇ, Catturumallaṇ, Kuṇaparaṇ).

1.3. *Anuṣṭubh* and *veṇpā* in Taḷavāṇūr cave (ca. 600–630)

In another cave commissioned by Mahendra I, in the village of Taḷavāṇūr (Gingee tāluk, undivided South Arcot district, today Viḷuppuraṇṇ district), we find inscriptional verses in Sanskrit and Tamil praising the royal patron (Hultzsch 1914 = EI 12.27). On the exterior, at the top of the left (western) pilaster near the arm of the western *dvārapāla*, is a Sanskrit *anuṣṭubh* (IP 19 = EI 12.27. A, with facsimile = SII 12.10; see Fig. 4), facing south, at a visible place, like most dedicatory Sanskrit stanzas engraved on Mahendra I's caves (IP 24, 27 and 29). It reads:

daṇḍānatanarendreṇa narendreṇaiṣa kāritaḥ
śatrumallena śaile []smin śatrumalleśvarālayaḥ*

"By order of Śatrumalla, the king by whose army (or: authority) the kings were bent, this has been made on this mountain: the Śatrumalleśvarālaya".

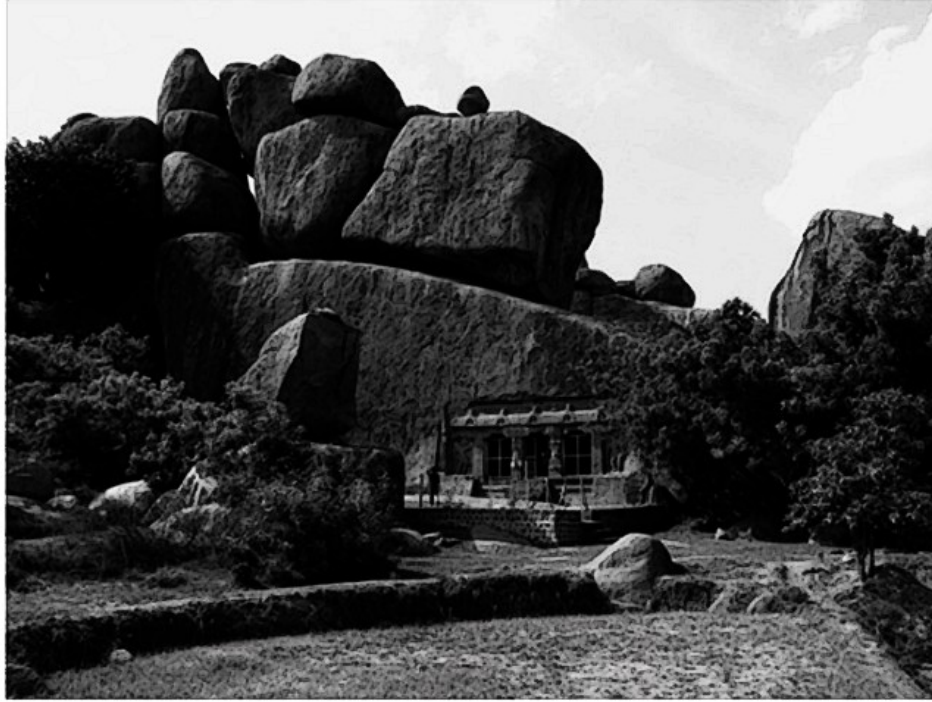


Fig. 4 Taḷavāṇūr, exterior of the cave, facing south. Photo by the author.

Inside the cave, on the eastern face of the square base of the left (southern) pillar of the porch in front of the cella, a Tamil *veṇpā* is found engraved. Its colophon is found on the perpendicular face of the same square portion of the pillar, facing south (IP 20 = EI 12.27. B, with facsimile = SII 12.11 = *Peruntokai* 972, where the text is thoroughly emended).⁴⁰ They read (Grantha being marked in bold):

śrī
tonṭaiyantār v[ē]ntaṇ nare[ē*]ntirapp [ō*]ttaraiyaṇ⁴¹ veṇp[ē*]tṭin⁴² reṇpāl⁴³ mika makiṇtu — kaṇṭāṇ cara mikka veñcilaiyāṇ*
catturumalleśvarālayam⁴⁴ eṇṇ'araṇukk'itāṁ ākav āṇku⁴⁵
ivvūr [b]rammamaṇkalavaṇ cellaṇ civadāsaṇ colliyatū

"Prosperity!

Narentirappōttaraiyaṇ (i.e. "the bull-king/sprout-king among the kings"), the king with the beautiful garland of *tonṭai*, he whose cruel bow is overflowing with arrows, has ordered with great joy that, on the southern side of Veṇpēṭu (i.e. "the white hamlet" or "the white hill"⁴⁶), there be for Araṇ (i.e. Hara = Śiva) a place called the temple of Catturumalleśvara.

Uttered by Bammamaṇkalavaṇ Cellaṇ Civadāsaṇ of this village".

Several points are of interest here. The Sanskrit *anuṣṭubh* is neatly engraved *pāda* by *pāda* and compares well with other cave inscriptions of Mahendra I: we have similarly one verse in Sanskrit at Maṇṭakappaṭṭu (IP 27, *gīti*), at Makēntiravāṭi (IP 24, *nardataka*), at Ciyamaṇkalam (IP 29, *āryā*), and at Trichy (IP 35, *āryāgīti*). In contradistinction, the Tamil *veṇpā* is not arranged *aṭi* by *aṭi* and is badly engraved with the lines bending to the left (see Fig. 5). From this, we may surmise that it is not an inscription commissioned by the king. This seems to be confirmed by the colophon specifying that a local poet uttered (i.e. composed) this verse. It has to be emphasised that poets of Pallava stone inscriptions in Sanskrit (in contradistinction to the poets of Sanskrit portions of copper-plates) are rarely named.⁴⁷ Noticeable also is the beginning of the *veṇpā*, which phonetically echoes the beginning of the *anuṣṭubh*: *tonṭai* echoes *daṇḍā*⁴⁸; *narendra* is repeated in *narentira*. Finally the *veṇpā* has a specific Tamil flavour with the mention of the *tonṭai* garland: in Caṅkam literature, each of the three major dynasties is associated with a specific flower.⁴⁸ The *tonṭai* is a creeper whose flower is distinctively associated with the Pallavas.



Fig. 5 Talavāṇūr, southern pillar inside the cave, south-east corner. Photo by the author.

All scholars referring to this *veṇpā* considered that it was composed to emulate the Sanskrit *anuṣṭubh* of the first quarter of the 7th century. There is less agreement concerning its date.⁴⁹ Venkatasubba Ayyar (SII 12, p. 7) assigns it to the 9th century on palaeographical grounds. Srinivasan (1964: 77–78) finds it “reasonable to consider the two [inscriptions] as coeval and complementary to each other”. This author noted that palaeography has its limitations and that we have few Tamil records of this period for comparison.⁵⁰ He argued also that he does not know of any late Tamil translation of a Sanskrit inscription, but that there is an example of coeval Sanskrit and Tamil inscriptions in a Pāṇḍya cave at Tirupparaṅkuṇṇam (see IEP 10–11).

This co-presence of Sanskrit and Tamil verses bearing similar content in different languages and cultural contexts is remarkable. The initiative for composing and inscribing the Tamil *veṇpā* seems wholly local, like in the case of the Tamil *birudas* or titles. More precisely it seems that the royally commissioned Sanskrit praise urged some local people to praise the royal patron in Tamil language and literary context (alluded to by mention of the *tonṭai*).

1.4. Tamil inscriptions at Centalai (8th century)

Royal inscriptions with panegyric Tamil can be found on pillars that are now reused in the Mīṇāṭcīcuntaresvarar temple at Centalai (Tiruvaiyāru tāluk, Tañcāvūr district; Subrahmanya Aiyer 1916 = EI 13.10; poems are named by Roman numerals for the pillar and Roman letters for the face of the pillar). As mentioned earlier, Pollock mentions these inscriptions, but does not describe them in detail (2006: 291, n. 12). Actually there are many more than the “two singular verses” he refers to. Four pillars, originally set up in the nearby village of Niyamam and brought to Centalai at an unknown date, are engraved on the four faces of their upper and bottom square portions, and, in one case at least (III.c), also on the middle octagonal portions. It seems that originally there was a total of 32 inscriptions, but due to later constructions, only 29 could be read and edited: one prose inscription introducing the lineage of the Muttaraiyar kings (I. a), four lists of *birudas* (I.b, II.d, III.a, IV.a), and 24 stanzas.⁵¹ Although not dated internally, these inscriptions have been assigned approximately to the first half of the 8th century from a palaeographical point of view (Subrahmanya Aiyer 1916: 135–36). The Centalai inscriptions are not of a Pallava king but of a member of the Muttaraiyar family, which was allied to the Pallavas at least at this period (see Centalai verses I.g and II.h). The Centalai verses, some of them with a colophon – we thus know the names of four poets – extol the greatness of the patron king Kuvāvaṇ Māraṇ alias Perumpiṭuku Muttaraiyaṇ, like verse I. d (a *veṇpā*) which reads (Subrahmanya Aiyer 1916: 140):

[.....p]pa [ō*]ṭtik
kaḷuku koḷuṇ kuṭar kavva viḷi kaṭ p[ē*]y⁵²
puṇṇ aḷaintu kaiy ūmpap⁵³ p[ō*]r maṇalūr veṇrat[ē*]
ma[n]ṇ aḷainta cīr māraṇ vāḷ⁵⁴
pāccil v[ē*]ḷ nampaṇ pāṭiṇa

“The sword of the glorious Māraṇ who has embraced the earth, has been victorious in Maṇalūr battle where (...),⁵⁵ where vultures, rushing, grasped fat bowels, and where *pēys* (i.e. demons) with wide-open eyes⁵⁶ sucked their hands after thrusting them into wounds (or: flesh).

[Poems] sung⁵⁷ by Vēḷ Nampaṇ of Pāccil”.

This *veṇpā* is reminiscent, as pointed out to me by Charlotte Schmid, of the battlefield atmosphere in the *Puraṇāṇūru*, as in this extract⁵⁸ from poem 62 (lines 2–6), where the battle scene of a fight between a Cēra and a Cōḷa is described in the following words:

porutu āṇṭu oḷinta maintar puṇ toṭṭu
kuruti ce kai kūntal tīṭṭi
niṇam kiḷar uruviṇ pēey peṇṭir
eṭuttu eṇi aṇantal paṇai cīr tūṇka
paruntu arunt’uṇṇa (...)

“In that battlefield while, to the sound of mourning drums beaten high (?), *pēy* women with bright-coloured bodies (or: with bodies of shining lustre), having smeared their tresses with their hands red of blood after digging out the wounds (or: flesh) of dead warriors, were dancing and kites were eating (...)”

The common theme of both poems is obvious: *pēys* (clearly women in *Puraṇāṇūru* 62) are red-handed (*kai*) with blood from the flesh of



Fig. 6 Centalai, list of *biruda*, pillar IV, facing north. Photo by the author.

On the pillars III.a and IV.a (for III.a see the estampage reproduced in Mahadevan 2003: 208; for IV.a see Fig. 6), we read (cf. Subrahmanya Aiyer 1916: 145 and 148; Grantha is marked in bold):

| *śrītamarālayaṇ*,⁶⁷ “He who is an asylum for his relations (or: friends)”.

| *śrī'abhimānadhīraṇ*, “He who is firm in pride”.

| *śrīkaḷvarakaḷvaṇ*

| *śrīśatrukesarī*

What is at first remarkable here is the alternation of Sanskrit and Tamil *birudas* in both lists. In the second list it is marked by the use of different alphabets: Grantha and Tamil scripts are well differentiated here, unlike in Trichy; the letters “k” and “r” have two vertical strokes in Sanskrit and only one in Tamil. But in the first list, *śrīkaḷvarakaḷvaṇ*, which is a Tamil word, is written entirely in Grantha, up to the point of having a final “n” (and not “ṇ”). It contrasts with *śrīkaḷvarakaḷvaṇ* of the second set which is entirely in Tamil letters except for the prefix *śrī*-.⁶⁸ Peculiar also for the Sanskrit *birudas* and for the Tamil *śrīkaḷvarakaḷvaṇ* written in Grantha is the final “n”. This stands for the Tamil alveolar “ṇ” and means that the Sanskrit *birudas* bear the Tamil pronominal suffix of the third person singular (“an”), which is not uncommon for Sanskrit words in Tamil inscriptions, but is usually represented with a Tamil letter.

1.5. The narrative inscriptions in the Vaikuṇṭhaperumāl at Kāñcīpuram (ca. 800)

42

The last instance of political Tamil – or at least a mixture of Sanskrit and Tamil – before the 9th century is the second exception mentioned by Pollock, that is the inscriptions provided for some of the narrative sculptures of the southern corridor of the Vaikuṇṭhaperumāl temple at Kāñcīpuram (Kāñcīpuram tāluk and district; Krishna Sastri 1923 = IP 93 = SII 4.135, with facsimile, plate II; Fig. 7). These prose inscriptions are exceptional in the sense that they narrate the dynastic events represented on the panels they are attached to.⁶⁹ They explain the circumstances that lead to the coronation of Nandin II (ca. 725), but were probably engraved toward the end of his reign (ca. 800). Let's examine the first narrative inscription (IP 93, Section A; Grantha is marked in bold):⁷⁰

[s]vasti śrī ivvakay[ē*] brah[m]anādi⁷¹ āka vārāniṅra⁷² pallavavaṃśattu[para[m]eśvarapp[ō*]ttar[ā*]yar svarggasthar āvatu rājyam utsannam [ā*]ka mattrakaḷu ghaṭakayāru



Fig. 7 Vaikuṇṭhaperumāl temple at Kāñcīpuram. Southern corridor with panels facing north. N. Ramaswamy pointing at IP 93. Photo by the author.

mūlaprakṛt[i]yyu⁷³ k[ā*]ṭaveśakulahiranyava[r*]mamah[ā*]r[ā*]jar aṭekka⁷⁴ rājabharam⁷⁵ [gra]hakka sama[r*]ttar ubhaya[ku] laparaśuddhar [g]ovalapp[ō*]tt⁷⁶ [ā*]kav eṇṇu viṭukapaṭ[u?] [...] p[ō*]nta iṭam /

“Hail! Prosperity! Here is the place where, while the kingdom was in chaos because Parameśvarappōttarāyar of the Pallava lineage – which descends continuously from Brahmā – was residing in heaven, the *mattrakaḷ*, the *ghaṭakayār* and the *mūlaprakṛti* went (...) in order to appoint (*aṭaikka*) the *mahārāja* Hiranyavarman of the Kāṭaveśakula, telling [him]: ‘Let the one who is able to assume the charge of king and is pure (*paraśuddhar*, from *parīśuddha*) in both lineages, be the [G?]ovalappōttu (i.e. “the bud/the bull who is a powerful king?” or “the bud/bull-king”,⁷⁷ that is, in both cases, the Pallava king)!”

43

The mixing of Grantha and Tamil letters of this narrative inscription, that is the mixing of Sanskrit and Tamil words with proper differentiated alphabets, makes its language better characterised as epigraphic Maṇipravāḷam than as Tamil.⁷⁸ Unlike other inscriptions in Tamil where we find occasionally a few words or syllables in Grantha when Sanskrit words are used, here a major part of the vocabulary is Sanskrit and written almost consistently in Grantha letters.⁷⁹ In some cases Tamil letters are used for a Sanskrit word (*kula* in its first occurrence and *rājabharam* for instance). Note also the content. It is a narrative of the events that followed the death of Parameśvaravarman II and how a delegation went to ask his remote cousin Hiranyavarman to take over the kingdom. The next narrative inscriptions recount that Hiranyavarman refused the throne, that his youngest son, Parameśvara alias Pallavamalla (IP 93, section C) proposed himself, that Hiranyavarman was at first reluctant to let him go because of his young age, that Hiranyavarman was convinced by someone who was apparently his *purohita* to do so, and that Parameśvara successfully reached Kāñcīpuram where he received *abhiṣeka*, some regalia and a coronation name (Nandivarman). So, these inscriptions do not provide a panegyric but a political narrative aiming to legitimate the accession of a collateral branch of the Pallava dynasty, the Kāṭavars we have already discussed above (p. 370). As such, and since they are engraved in a royal temple, these are royal inscriptions. This probably accounts for the reliance on Sanskrit terminology.



Fig. 8 Tiruccenṇampūṇṭi, Caṭaiyar temple. IP 137 = SII 7:503.1-8 (Grantha in bold): *svasti śrī tellārr' eṛinta nantipp[ō*]ttaraiyarkku yāṇṭu 18āvatu tirukkaṭaimuṭimāh[ā*]devark...* (read as °mah[ā*]devark...). Photo by Charlotte Schmid.

2. Vernacularisation: a literarisation of the vernacular?

The evidence presented above helps to draw the picture of the rise of “an aestheticized public political discourse in Tamil” sketched by⁵⁵ Pollock (2006: 322). It entails that the theory of vernacularisation he advances must at least be qualified concerning the Tamil area. To proceed in this way I will first recapitulate my findings and summarise Pollock’s vernacularisation theory.

Nandivarmam II Tamil inscription Found in Mallam Guntur Andhra Pradesh

**Source : A History of South Kanara from Thevearliest Times
to the Fall of Vijayanagara by Ramesh, K V**

This is a stone inscription in Tamil and is dated in the fifteenth year of Nandippōttarasar i.e., Pallava Nandivarman II. This ruler is known to have ascended the throne at Kāñchī in about 731 A.D.⁶⁸ The Mallam inscription would thus belong to about 745-46 A.D. The object of the record is to register some grant made by the Pallava king to god Subrahmanya of Tiruvānbūr in Peyiyūr-ilāṅgōṭṭam at the request of Āluvarasa when Chalukkiarasar was the executor (āpatti). Tiruvānbūr is evidently the same as Mallam, the findspot of the inscription under study, and the division called Peyiyūr-ilāṅgōṭṭam in which the village was situated was, therefore, the region around Mallam itself.

67 Nellore District Inscriptions, Vol. I, pp. 429-30 and plate.

68 A History of South India, p. 164

II Mallam Inscription of Nandivarman II and Āluvarasa II⁴

[This inscription is engraved on a slab built into
the floor of the Subrahmanya temple at Mallam, Gūḍur

4 Nellore District Inscriptions, Vol.I, pp.429-30
and plate.

-:477:-

Taluk, Nellore District, Andhra Pradesh. The record is in Tamil and is written in Tamil characters of the 8th century.]

Kaduvetti is a Tamil title meaning “destroyer of forests/enemies,” used by Pallava kings.

The Ganga dynasty may have referred to Pallavas using Kaduvetti and kaduvettiyan in their inscriptions 5 th Century AD.

thing 'the three-eyed one.' It is interesting to note in this connexion that the name Mukkaṇṭi is always associated in the inscriptions with another name Kāḍuveṭṭi. The princes who caused these records to be inscribed call themselves Pallavas and derive their descent from Mukkaṇṭi Kāḍuveṭṭi. Was Mukkaṇṭi Kāḍuveṭṭi a Pallava? The name does not at all help us in any way : it simply means 'the three-eyed one who cut the forests.' Much light is thrown upon this problem by some Kānarese inscriptions. According to them, the terms Kāḍavamahārāya and Kāḍavamahādēvi are applied to the Pallava kings and queens respectively. Moreover, we understand from Ep. Car. vol. viii. Nagar 35 that the term Kāḍuveṭṭi was a biruda of all the Pallava kings of

Kânci. This inscription contains a long description of the Western Ganga dynasty ; Here it is said of Durvinîta ;

‘ Vasudhege Ravana-pratīmanemba negertteya Kaduvettīyam -
Visasana-rangadol pīdidu. etc.

‘ Having captured on the field of battle Kāḍuvettī who is celebrated as Rāvaṇa to this earth, etc.’

Of another Ganga King. Śrīpurusha it is said,—

VRI | ‘ Sātrava - samkula - pralaya - Bhairavan emba yasam podoldu lō- |
katraya madhyadol pareye birada Kanchiya Kaduvettīyam |
chitrav - idam chīlardeyol asugole kâ ī tādīya Pallava |
chebhatraman irdukondū meredam bhuja - garbbamanā - mahībhujā |

Kā | A nripa chudamanī Kan |
chī nathana kayyol iruddukondam gada Per- |
mmānadiya emb - ī - pesaruman |
ēn embudo Ganga nripa sauryonnatīyam || .

‘ Fighting to death in a wonderful manner in Viḷarde (Chīlarde) Kāḍuvettī of warlike Kânci, and taking away his Pallava Umbrella, that great king distinguished himself by the power of his arm. The crest jewel of kings took away from the hand of the Kânci King, did he not, the name Permanadi ? ’

Of Rakkasa Ganga it is said,—

‘ Antu Sukhadim baleyuttirddā kanya raṇnagal irbbarim pīriya-Chattala-
Dēviyam Tondenadu nālvattenchhāsarikḥ adhipatīyum Kanchi-nadhanum Isvara-
vara-prasādanum Vṛishabha lānchbananum enīśīda Kāḍuvettige Rakkasa-ganga-
permanadi vivāhotsava mādi Chattala-Dēvige Kāḍava Mahādēvi Vattamanī
kattī sukhadin irīśīdan.’

‘ And as those virgin-jewels grew up in happiness, Rakkasa-Ganga Permmānadi celebrated the marriage of the elder one. Chaṭṭala Dēvi to Kāḍuvettī the ruler of Tondenād Forty Eight Thousand, lord of Kânci, obtainer of a boon from Isvara, having the bull crest—and binding on Chaṭṭala Dēvi, the crown of the Kāḍava Mahādēvi, placed her in a happy condition.’

ed a temporary eclipse. The Nagar inscription² which states that Durvinita vanquished a Kaduvetti of Kanchi, and a stone inscription³ which states that Avinita's younger son assumed from Kaduvetti the rule of Kongunad, and the assumption of the surname Kaduvetti by the earliest of Pallava kings, are evidences to support the fact that the Kaduvetti whom Dur-

¹ E. P. India XI; Trilochana Pallava and Karikala. P. 79; 87.

² *Vasudhege ravana—pratimanemba—negertteya kaduvettiya—visasane—rangadol pididu, etc.*

³ E. C. VII Cm. 30.

vinita defeated was Trilochana Pallava, who carried extensive and ruthless invasions into Chalukyan territory and inspired fear in the minds of the people and neighbouring princes.

(inclusive of Nellore and Guntur districts) and that the kings of this collateral line were actually called Kadavas or Kaduvetti. The Ganga kings of the early period were feudatories of the Pallavas as their being enthroned by the latter, would indicate.¹ The crowning of Nirvinita's younger son and Sivamara Saigota by the Pallavas, illustrates that the Pallavas asserted their claims as overlords of the Gangas on very rare occasions. As it is clearly stated of Durvinita, in Kannada inscriptions as Ravana Pratima memba negerteya Kaduvettiyan visasana rangadol pididu, of Sripurusha, Lokatraya madhyado ipareyebirada kanchiya kaduvettiyan, of Rak-kasa ganga ' Tondenadu nalva Vrishabha lanchanum enisida kaduvettige—vivahotsava madi——, it is obvious that the terms Kaduve maharaya and Kadavamahadevi were applied to Pallava kings and queens respectively, and that the term Kaduvetti was an appellation usually borne by the Pallava kings of Kanchi and Tondenad.²

From the frequent occurrence of the name Kaduvetti in records, of Cuddapah and Kurnool districts and of the Mysore State, it has been concluded that the descendants of Simhavishnu's younger brother Bhima Varman, during the active rule at Kanchi, of Simhavishnu's son Mahendravarman and his successors, lost their capital temporarily and ruled over the northern part of Pallava territory

mosity between these two powers, namely, the Gaṅgas and the Pallavas, was nevertheless a perpetual feature in South Indian history.¹⁰⁴ The former defeated Kāḍuvetti of Kāñchī (the Pallava ruler), though the date for this event is uncertain.¹⁰⁵

Kannada poet, says that Vishnuvardhana was the title of Jayasimha. Ganga Durvineeta helped his daughter's son, Jayasimha Vishnuvardhana to establish the Chālukya kingdom by defeating the **Kāḍuvetti** (meaning 'the clearer of the forest' or Pallava).

By far the most important among the later chiefs claiming Pallava descent are the Kadava rulers **Kopperunjingadeva I** and **Kopperunjingadeva II**. They have left a large number of inscriptions mostly in the North and South Arcot districts and in the Chingleput district and these are included in Section II of the present volume. Though the epithet *âKadavaâ* is not found among the several *birudas* assumed by Mahendravarman I, Narasimhavarman I and Narasimhavarman II, this epithet along with *Tondaiyar* and *Kaduvetti*, is invariably used in Tamil literature to denote the Pallavas. The relationship of the Kadavas to the main line is revealed by an inscription in the Vaikuntha-Perumal temple at Conjeeveram[1] where the kings of the collateral line of the Pallavas who were descended from Bhimavarman, the brother of Simhavishnu, are called the *âKadavasâ*. The Pallava king Hirnyavarman is stated to have belonged to *âKadava-kulaâ*[2] and Nandivarman Pallavamalla is praised as *âone who was born to raise the prestige of the Kadava familyâ*. [3]

Besides the term *Kadava*, the surname *Kaduvetti*[4] is also used to denote the Pallavas. A record from Nagar[5] in the Mysore State employs the term *Kaduvetti* as a synonym for all the Pallava kings of Kanchi. The earliest reference to the *Kaduvetti* is to be found in the Siragunda stone record[6] of about 480 A.D. The Kaduvettis are largely mentioned in the inscriptions of the Telugu and Kanarese districts, but their connection with the Kadavas of the Tamil country is not yet well established.

Kadavas reffer to the Pallavas

was of the descendants of Simhavishnu's younger brother Bhīnavarman, during the active rule at Kānchi of Simhavishnu's son Mahēndravarmān I and his successors. Kādavēsa means 'the chief of the Kādava' which, in the **Tamil** *Periyapurānam*, occurs as a synonym for Pallava.

**Source : Mysore Gazetteer
Volume 2, Part 2
By Benjamin Lewis Rice · 1930**

Mahendravarman was mentioned kadava = Pallava
(Periyarapuramam)

Kaadavar Komaan—the King of the Kaadavars, had erected in Kaanchi a temple built of stone, and had endowed great riches all over his realm for the service of Lord Civan

Sekkizhaar continues:

In this manner he gained the grace of the Lord
and, after staying a few days there at Thillai,
he went to all the temples of his Lord
in this world,
worshipped the Lord with perfect love,
performed suitable services thereat,
and sang sweet Tamil Venpaa
which all the world praises and adores.

4051-6

*

*

*

After he had performed in this manner
for many a long day
the service he was suited for
to the delight of the devotees of Haran,
he joined the company of the long line of devotees
eternally established under the holy feet
of the Transcendent Being.
Thus did Aiyatil the Kaadavar of Kaanchi
girt by ramparts of unassaulted virginity.

4052-7

Aiyatikal Kaadavarkon of the Pallava Dynasty ruled in Kaanchipuram. But the glory of kingship soon turned to ashes in his mouth when he compared it with the life of a servitor of Lord Civan. Sekkizhaar relates the king's resolve and renunciation. He sings:

With kings serving him,
and the Language of the North
along with Tamil of the South
and various arts of kingship at his command,
he provided protection to the world.
While thus engaged,
he concluded that kingship was a misery,
and, despising that,
he unloaded it on his handsome son,
and began to perform with delight
spiritual service in the good-yielding field. 4048-3.

" KADAVA = PALLAVA "

SOURCE – PERIYA PURANAM

பல்லவர் சமணப்பள்ளிகளை இடித்து சிவன் கோவிலை
எழுப்பியதை சொல்லும் பெரிய புராணம்

பாடல் :

"விடறியாச் சமணர்மொழி பொய்யென்று மெய்யுணர்ந்த
காடவனும் திருவதிகை நகரின்கண் கண்ணுதற்குப்
பாடலிபுத்திரத்தில் அமணர் பள்ளியொடு பாழிகளும்
கூட இடித்துக் கொணர்ந்து குணபரவிச்சர மெடுத்தான்"

என்று பாடுகிறது பெரியபுராணம்.

விளக்கம்:

(காடவன் - பல்லவன் மகேந்திர வர்மன்; கண்ணுதல் - சிவபெருமான்.)

பல்லவ மன்னன் மகேந்திரவர்மன் சமணப்பள்ளிகளை இடித்துச் சிவனுக்குக்
கோயில்கட்டினான் என்னும் செய்தி இதில் இடம்பெற்றுள்ளது.

பல்லவர் காலத்துப் பக்தி இயக்கத்தின் விளைவையே
இதில் குறிப்பிட்டுள்ளார் சேக்கிழார்.

Culavamsa designates kadavan and kaduvetti as Pallava king narsimhavarman I.

**Source : Culavamsa Part-i
by Translated By Wilhelm Geiger**

in Southern India. It is probably a case of writing the same name in two ways. HULTZSCH, JRAS. 1913, p. 527 has shown that Kaṇḍuveṭṭi or -veṭṭi is synonymous with Kāḍavāṇ, a designation of the Pallava kings. Thus Narasīha was a Pallava.

¹ Lit.: being there (namely on the back of his elephant).

² It is contrary to custom to offer an equal the remains of one's own meal. The word *añña* "not his equal" stands in opposition to *saka* in v. 14. Narasīha realises his error and makes it good by taking the coconut from Mānavamma and drinking what he has left.

³ In this case the effort of self-restraint.

⁴ The *Vallabhas* are a South Indian tribe. Their ruler is simply described (as also in 54. 12 ff.) as the Vallabha. Vallabha as the name of a people occurs also in Skr. BAHADUR VENKAYYA EL. III. 277; HULTZSCH (JRAS. 1913, p. 528) has proved that Narasīha is identical with the Pallava king Narasimhavarman I and his enemy the Vallabha with Pulakeśin II. whose capital Vātāpi was taken by Narasīha. FLEET (HULTZSCH l. c., p. 529) has calculated the date as A. D. 642. Cf. H. W. COBBINGTON, H. C., p. 35-6.

Now there was belonging to the line of Mahāsammata and 2
 bringing with him (as inheritance) the good qualities of his
 clan, a son of Kassapa, the depredator of the Thūpārāma and
 (there was also) a daughter of the Malayarāja King Saṃgha- 3
 māna³. He wedded her and lived with her in retirement in
 Uttaradesa (the Northern Province). When this affair had 4
 been spied out by the prince Hatthadāṭṭha, he betook himself
 to Jambudīpa and sought out the ruler Narasīha, told him his 5
 name and entered his service. He satisfied the Lord of men in
 every way. When he felt assured of his friendly feeling, he 6
 let his wife come and took up his abode there, serving (the
 King) day and night. But the ruler of Kaṇḍuveṭṭhi⁴ who 7

¹ Sinhalese documents call the king Mahalā-pānō.

² Here it is again probable that the author has taken a new source for his narrative. Cf. note to 45. 37.

³ I consider the alterations of the text in the Col. Ed. *bhedino* for *bhojino* in v. 2 and *Samghā nām'assa rājini* instead of *Samghamānassa rājino* as inadmissible in view of the complete agreement of the MSS. They are also unnecessary. The word *bhojin* has also in Skr. the meaning of "exploiting" in an unfavourable sense, as we have to take it here. The verses 2 and 3 a. b. are evidently a kind of title, hence the absence of the finite verb. The name of the wife Saṃghā is first mentioned in v. 8.

⁴ Namely Narasīha W. says erroneously "another king, Kaṇḍuveṭṭhi". The name of the territory *Kaṇḍuveṭṭhi* over which Narasīha ruled, reminds one of Kaṇḍuveṭṭi in 77. 79 used as the name of a vassal prince

(Anurādhapura) and without taking over the sovereignty², he arose and pursued closely the fugitive (Dāṭhopatissa). Then the Daṃḍa army heard that its Lord (Narasīha) was smitten with a fell disease. On these tidings it departed. When Dāṭhopatissa heard that, he marched with a strong force against Mānavamma and began the fight. Mānavamma thought: "My whole army has gone; if I fall³ then the wish of my foe is fulfilled; I shall betake myself therefore to Jambudīpa

Sure name of the Pallavas was Tamil Tittle "Kaduvetti"

TIRUPATI DEVASTHANAM INSCRIPTIONS :—VOL. I

arable land, and had created facilities for its irrigation. The Great Pallava monarchs augmented these sources of irrigation by excavating huge tanks and cutting out river-channels for their supply. The surname "Kāḍuveṭṭi" of the Pallavas is therefore significant of their work of "forest-clearing" and it still survives in the names of certain places, such as "Kārvēṭṭinagara," i.e., Kāḍuveṭṭinagara, the head-quarters of a Zamindari in the Chittoor district, and Kāḍuveṭṭi, a village lying between Avadi and Poonamalli within a dozen miles from Madras.

Gotra can't decide someone lineage: Pallavas Bharadvaj
gotra cant decided their lineage..Pallavas mass evidence
connects Pallavas with Thondaiyar and Tiraiyar .

Vasusen and sivsena kausika sagotrena"

- 1 namō bhagavatō dēva-parama-dēvasya purāṇa-purushasya Nārāyaṇasya [l*] ra(rā)jñō Vāsē-
(si)shṭhī-putrasya Ābhirasya Vasushēṇasya sa[m]vatsara(rē) [30] vā-pā° [7]
- 2 [d]ivasa(sē) 1 ma[h]āgrāmikēna(ṇa) ma[hā]talavar[ēna(ṇa)] mahādāṇḍanāyaka(kē)na Kauśika-
[sa]gōtrēna(ṇa) Pēribidēhāṇām(nām) Śivasēbēna' Samjāyapur[ī]ṇa-Yōrājibhi[h*]°

Gotra can't decide someone lineage.

Sagotrena means belonging to the same gotra lineage. In the Nagarjunakonda inscription, Sivsena of the Kaushika gotra served Abhira king Vashusena, showing shared ancestral identity, social status, and political-religious association within ancient Indian society during early historic Deccan period era

founder of the dynasty. The Pallavas too no doubt assumed to Baradvaja gotra from their purohits. The statement in Talagunda inscription that Pallavas were no Brahmins was perhaps strictly true and a contemporary must have known. They overlook the entire mass of evidence which connects the Pallavas with the Tondaiyar and the Tiraiyar”

SOURCE :
SOCIAL AND CULTURAL HISTORY
OF TAMILNADU TO
A.D. 1336

BY HISTORIAN, N. SUBRAMANIAN



**The term kaduvetti (Kadava) title hold
by many pallava kings it's representing
Tamil Origin**

**Source : Andhra Pradesh Government Archaeological Series
Issue 29**

(iv) *Kaduvetti*

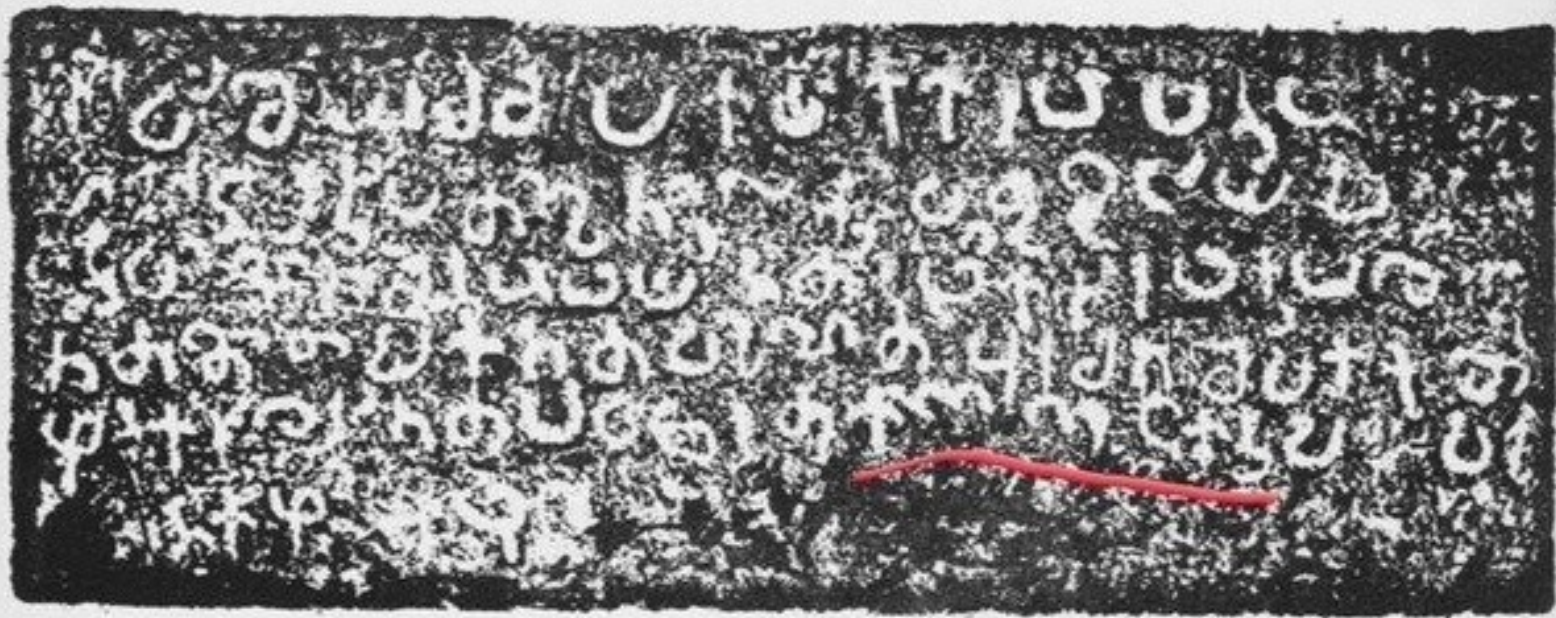
Moreover, all the later Pallavas attach to themselves the title of *Kaduvetti*. The term 'kadavar' in reference to *Pallava* kings is found in the songs of Sundaramurti Nayanar¹, and in the later works of Periyapuranam². The Ganga grants in general speak of the Pallavas as *Kaduvetti*. Many of the feudatories of the Pallavas have the title, ' *Kaduvetti Perarayan* '. In the Vaikuntaperumal temple itself we have the statement that Hiranayavarma was overthrown when the new king who was born to glorify the

Pallavas Tamil inscriptions and Kadava origin of pallavas ..

sculptured scenes with explanatory labels on the south wall of the verandah running round the central shrine of the Vaikunṭha-Perumāḷ temple at Conjeeveram. It is stated therein: "The race of the Pallavas commenced with the creator Brahmā, and after the death of Paramēśvarappōttaraiyar (i.e., Paramēśvaravarman II), the kingdom having become kingless, the ministers, senators and the assembly consulted together and approached **Hiranyavarma-Mahārāja** of the **Kāḍavēśa** family and asked him to grant them a king. Hiranyavarman communicated this to some of the capable members of his family, who, however, refused to go. Then calling his own sons **Śrīmalla, Raṇamalla, Saṃgrāmamalla** and **Pallavamalla**, he enquired of them if any would accept. The first three having refused, the fourth, **Pallavamalla-Paramēśvara** consented. Though pleased with the noble resolve of this **Kāṭhaka** prince, the father was against sending this son who was then only twelve years old. At this stage, an old *āgamika* (*āgāmika*?) of the court, called **Taraṇikoṇḍa-Pōśar** said: "this (prince) is one who is devoted to Mahā-Vishṇu. He must become an emperor." On this the required permission was granted and the prince started in a palanquin with Hiranyavarma-Mahārāja himself and Taraṇikoṇḍa-Pōśar leading the guarding armies. After going some distance the prince got down from the palanquin and taking leave of them, went on his way crossing several mountains, rivers and impassable forests. Hearing of his approach **Pallavadi-Araiya**r received him with a vast army, placed the prince on an elephant, took him to **Kāñchīpura-Mahānagar** (the capital), but himself died (?).¹ The Mahāsāmantas, the merchants (*nagarattār*)² and the assembly and **Kāḍakka Muttaraiyar** having heard of the prince's arrival, met him with honours and entered the Palace with him. Then, under the name **Nandivarman**, the circle of ministers, the feudatory chiefs, the two assemblies of administrators and the senators, crowned him emperor and decorated him with the insignia of royalty such as the peacock (?) parasol, the conch *Samudraghōsha*, the *Khaṭvāṅga* banner, the Bull-crest, etc., and offered him the royal seal *Vidēlvidugu*." This detailed description agrees, in the main, with what is hinted of him in the *Kāśākūṭi* plates. A recently discovered copper-plate record, to be soon published in the *Epigraphia Indica*, also confirms the very tender age of Nandivarman when installed on the Pallava throne. It says of him: *आद्यत्त प्रथितबलो युवेव राज्यं* i.e. "he of well-established strength, received the kingdom while he was yet a youth."

The terms *Kāḍavēśa*, *Kāṭhaka* and *Kāḍakka* which occur in the inscription are of much interest. The former, as the name of the family in which Hiranyavarman was born, gives us a clue as to what the position was of the

Epigraphia Indica, Vol. XVII, No. 16, p. 308. Its interpretation as synonymous with Pallava was not hitherto based on any direct statement. Now we clearly see that the kings of the collateral line of Pallavas which descended from Bhīma-varman, were actually called Kādavas and ruled simultaneously with the Pallavas of the main line, somewhere over a distant part of the Pallava country. This latter fact is inferred from the statement that Pallavamalla had to go a long distance "crossing several mountains and impassable forests" to reach Kāñchī. Perhaps, we can even conclude from the frequent occurrence of the name Kāḍuveṭṭi and other allied forms of Kādava in records from the modern Cuddapah and Kurnool districts and the Mysore State that the Kādavas of the Bhīma-varman line ruled in those parts, though, later on, they claim to have ruled over Kāñchī also.¹ A Pallava ruler of the Telugu country at the time of the Chālukya invasion from the north under Satyāśraya of Ayōdhyā was Triṇayana of about the 6th century A.D. He is often mentioned in Telugu inscriptions as Triṇayana-Pallava or Mukkaṇṭi-Kāḍuveṭṭi, (see *Ep. Rep.* for 1908, p. 70 and *Ep. Ind.* Vol. X, p. 58). The Nolamba-Pallavas of the Kanarese country also trace their origin to him. Kādakka-Muttaraiyar who joined with the chiefs and merchants of Kāñchī in installing Pallavamalla on the throne must have been another near kinsman of the Pallavas and an ancestor of Kāḍuveṭṭi Muttarasa who about the end of the 9th century A.D. laid siege to Kōyatūr (Laddigam), a village included in the Punganur Zamindari of the Chittoor district, in the time of the Bāṇa king Vijayāditya II (see *Ep. Ind.* Vol. XVII, p. 3). We learn further that the term Kādakka, through the Sanskritized Kāṭhaka, was also a form of Kādava (*Ep. Ind.* Vol. VII, p. 167, footnote 2).



BANGAVADI INSCRIPTION OF VIJAYA
NARASINGAVIKKIRAMAPARUMAR

Provenance : Baṅgavāḍi, Mulbagal Taluk, Kolar District, Karnataka State.

On a stone¹ set up near the Śiva temple of the village.

References : *ARE*, 1899, no. 103; *EI*, vii, 22-3; *EC*, x, part ii, 1905, no. 227, 75.

Language : Tamil.

Inscriptions Of The Pallavas
T. V. Mahalingam

Script : Tamil (archaic variety).

Date : R.Y. 24 = (c. 8th century A.D. ?)

TEXT

1. K[ō] Viśaiya-Narasiṅgavikkirama[pa]ruma[rk=i*]-
2. yā[n]ḍu irubattu-nāl[g]āvaḍu [i*] Daḍiyaṅga-
3. [lu][m*] Vāṇarāśarum Mayindiramikkiramarum er [i]-
4. nda tonṇu Kanda-Vāṇ[ā]diaraśar śēvagar Ś[e]-
5. ligar eṇḍ[u]paṭṭār=adu Kaṇṇaḍagaruṇ=gāṇ[ga] [i*]
6. idaṇk=aḷi [ppu]..... pāda-
7. ga.....

ABSTRACT

Registers the death of Śeḷigar, the servant of Kanda-Vāṇādiaraśar (Skanda-Bāṇādhiraśa) while rescuing the cattle that had been seized by Daḍiya (the chief of Daḍigavāḍi ?), Vāṇarāśar (Bāṇarāja) and Mayindiramik-kiramar (Mahēndra-vikkiramar). Mentions *Kaṇṇaḍagar* (Kanarese people).

1. The stone bears the representation of a warrior riding on a horse-back at full gallop.

Kōpperuñjiṅga : Among the major causes for the decline of the Chālukya-Chōlas the rise to power of Kōpperuñjiṅga must be considered as very important. He was a Kāḍava and the Kāḍavas of the 12th century were the descendants of the Pallavas. Kāḍuveṭṭi was a variant of Kāḍava and stood for Pallava. We hear of Toṇḍaimāns and Kāḍavas from the beginning of imperial Chōla power indicating that the fall of Aparājita did not mean the extinction of the Pallava. Karuṇāgara Toṇḍaimān the famous general of Kulōttuṅga I was a Pallava; but then

Pallava refer to thondaiman kings in tamil literature and Hiuen Tsang mentioned pallava term kanchi was called tamil country and the language spoken and written was tamil.

Hiuen Tsang at Kānchī. Two years before that victory Hiuen Tsang, the Chinese pilgrim, had visited Kānchī, which seems to have been the southern terminus of his travels. Civil war in Ceylon prevented him from crossing over to that country. His observations on the island and on the Pāndya territory were based on information collected at Kānchī. The pilgrim does not mention the king's name, nor does he use the term Pallava. To him the kingdom of Kānchī was simply Dravida or the Tamil country. He notes that the soil was fertile and well cultivated, and credits the inhabitants with the virtues of courage, trustworthiness, public spirit, and love of learning. The language, whether spoken or written, differed from that of the north. It was Tamil then as now. The capital of Malakotta, or the Pāndya country, presumably Madura, was a city five or six miles in circumference. A modern observer much admired the plan of Kānchī:

known about them indicates that they were a peninsular race, tribe, or clan, probably either identical or closely connected with the Kurumbas, an originally pastoral people, who play a prominent part in early **Tamil** tradition. The Pallavas are sometimes described as the 'foresters', and seem to have been of the same blood as the Kallars, who were reckoned as belonging to the formidable predatory classes, and were credited up to quite recent times with 'bold, indomitable, and martial habits'. The Raja of Pudukottai, the small state which lay between the Trichinopoly, Tanjore, and Madura Districts, is a Kallar and claims the honour of descent from the Pallava princes.¹

By the beginning of the fifth century the Tondamandalam of which the capital was Kanchi was, as stated before, under a dynasty which is known in their inscriptions as Pallavas. They were the Tondaiman kings and were known as such in Tamil literature. Kanchi was at all times a very important city and a great centre of learning and the seat of a famous university. With the growth of Pallava power which extended up to the Krishna in the north and to the outskirts of Madura of the Pandyas, Kanchi became the metropolis of the south.

Tamil Inscriptions and tamil script of pallavas ... Pallavas
created pallava grandha using tamil brami.

Epigraphy, 1903-04, observed, way back then, that, in king Mahēndra's Tiruchi cave-temple, there are two (fully preserved) titles of the king inscribed in what he correctly called the "Pallava-Tamil" script, and which he accurately transliterated as: *Pināpinakku* and *Kuśāṇāna*.

We would like to narrow the focus and put forward the suggestion that the chief architect of this 'Pallava Grantha' Tamil script was king *Vichitrachittaḥ*, himself. The two titles mentioned in the previous paragraph, plus two others (one partially obliterated and the other almost totally so), are the

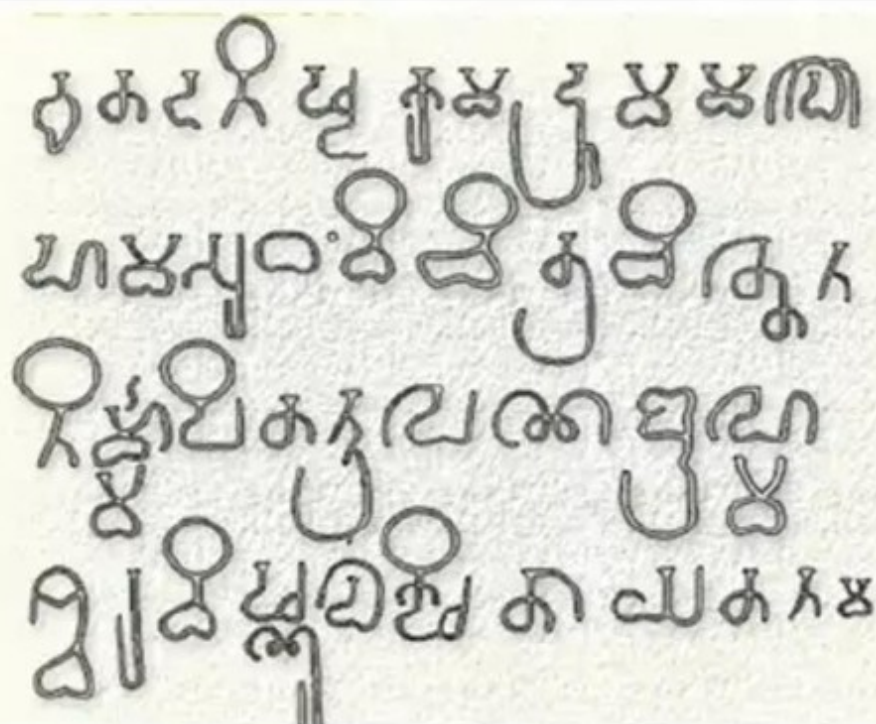
angular shape of letters in proto-Nāgarī might have modified the cursive shape of letters in proto-Vaṭṭam and the new Grantha script was probably born in the the Pallava kingdom. Some people were using the Grantha script to write Sanskrit and the proto-Vaṭṭam to write Tamil. In the Pallava territory the letters of proto-Vaṭṭam, probably began to be written like the letters of the Grantha-Tamil script. This could have been the origin of the Grantha-Tamil script. In this view, the proto-Vaṭṭam was also the proto-Tamil and the Grantha script was for the major part an adaptation of the proto-Vaṭṭam. Dani says that the Grantha script was developed in South India but that its origin is obscure. However, its origin could be surmised.

The origin of the term "Tamil script" denoting the script of the Pallava territory can be guessed. This term might have been coined to distinguish the script used for writing the Tamil language from the Grantha script used for writing Sanskrit. With the patronage of the Pallava rulers, the Grantha-Tamil script became dominant in the Pallava kingdom which embraced the major portion of Tamilnadu. The Vedic religious revival originated in the Pallava region and spread to the Pāṇḍya and Cēra kingdoms. The Grantha-Tamil script might have gone to these areas with the Vedic revival. Therefore, the Pāṇḍyas and the Cēras were using Grantha-Tamil and Vaṭṭam for the Sanskrit and Tamil portions respectively of their inscriptions. These developments in South Indian palaeography reflect great cultural changes. What some anthropologists call Sanskritization was taking place in South India. However, South India was not completely Sanskritized as is proved by the fact that the Nāgarī script was not adopted. It retained considerable individuality in the Pallava region and even more so in the Pāṇḍya and the Cēra kingdoms.

Till about the 11th century A.D. Grantha Tamil and Vaṭṭam were in close contact with one another. The Vaṭṭeluttu was becoming more and more rounded, probably because the writing materials of stylus and palmyra leaf, used in South India, favoured that tendency. The Grantha-Tamil script was also evolving in that direction, partly due to the same reason and partly due to the influence of Vaṭṭam. In the Pallava period two scripts were used for writing one language in regions which were geographically contiguous. The Pallava and the Pāṇḍya kingdoms could not be said to have well-marked boundaries at that time. There were incessant wars between these neighbours and boundaries fluctuated with each campaign. Further, both kingdoms began to use the Grantha-Tamil script. Therefore mutual influences made themselves felt and so the Grantha-Tamil script was also evolving towards a rounded variety.

**Source : Senarat Paranavitana
Commemoration Volume
2023**

Grantha



7th-century inscription in Grantha script at the Mandagapattu Hindu temple

Type	Abugida
Languages	Sanskrit, Tamil
Time period	6th Century CE -present
Parent systems	Brahmi script - Tamil Brahmi - Pallava script - Grantha
Child systems	Cham script Tigalari script Malayalam script Sinhala script Dhives akuru Thai script ^[1]
Sister systems	Kolezhuthu, Tamil script

The **Grantha script** (Tamil: கிரந்த எழுத்து, romanized: *Granta eluttu*; Malayalam: ഗ്രന്ഥ ലിപി;) is a South Indian script, found particularly in Tamil Nadu and Kerala, that emerged between 5th- and 6th-century CE . This early Grantha script was used to write Sanskrit texts, inscriptions on copper plates and stones of Hindu temples and monasteries.^{[2][3]} It was also used for classical Manipravalam – a language that is a blend of Sanskrit and Tamil.^[4] From it evolved the middle and transitional Grantha script by about the 8th-century that remained in use till about the 14th-century. A more evolved modern Grantha script and a variant Tulu-Malayalam script has been in use since the 14th-century into the modern era, to write classical texts in Sanskrit and Dravidian languages.^{[2][3]} It is also used to chant hymns and in traditional Vedic schools.^[5]

In its Pallava script origins, the Grantha script is related to the Tamil and the Vatteluttu scripts.^[3] The modern Malayalam script of Kerala is a direct descendant of the Grantha script.^[3] The Southeast Asian and Indonesian scripts such as Thai and Javanese respectively, as well as South Asian Tigalari and Sinhala scripts are also derived or closely related to the Grantha through the early Pallava script.^{[6][7][8]}

Pathippagam, 2002), pp 20-21, by Arumuga Seetharaman and Sankaran Raman, of two coins of King Mahēndra which have the Tiger, Bow, and Fish symbols on their reverse, one coin inscribed with Mahēndra’s *biruda* (royal title), ஸ்ரீ வம்பு (*Śrī Vampu*), and the other coin, with ஸ்ரீ வ... (*Śrī Va...*), and the publication of another two coins with the same three symbols on the reverse, and Mahēndra’s titles, *Śrī Vampu* and *Pakāp[iṭuku]*, on the obverse, by R. Krishnamurthy, in *The Pallava Coins* (Chennai, Garnet Publishers, 2004), pp. 155-156, have now firmly settled this matter. This evidence is enough to prove that in these commemorative coins, King Mahēndra is celebrating his overlordship of the three kingdoms of the Chōḷas, Chēras, and Pāṇḍiyans.

⁸Venkataraman, p. 92; Mahalingam, p. 122.

*This essay is based, in part, on a paper presented, on May 9th, 2004, at the Sixth Harvard Roundtable on the Ethnogenesis of South and Central Asia, held at the Department of Sanskrit and Indian Studies, Harvard University, and on the earlier article, “Tamiḷ Indrāṇī: King Mahēndravarman’s Creation”, submitted in September, 2000, and published in Vol. I of *Śrī Puṣpāñjali (Recent Researches in Prehistory, Proto-history, Art, Architecture, Numismatics, Iconography and Epigraphy)*, being the *Dr. C.R. Srinivasan Commemoration Volume*, edited by K.V. Ramesh et al. (New Delhi: Bharatiya Kala Prakashan, 2004), pp. 159-161.

Three of King Mahēndra’s royal titles engraved in three locations

(Three titles [*Kucañāṇa*, *Cittirakkārappuli* ‘Tiger among artists’, and *Piṇapiṇakku* ‘Highly quarrelsome’] are engraved in the Grantha *Tamil* script in Tiruchi and one of these [*Kucañāṇa*] is repeated in the Grantha *Tamil* script on the Kanchi Pillar – and another one of these [*Cittirakkārappuli*] is engraved in the Grantha *Sanskrit* script in Pallavaram and on the Kanchi Pillar, with slightly different spellings.)

Cave-Temple, Tiruchi	Cave-Temple, Pallavaram	Kanchi Pillar
கு ச ஞா ண Ku ca ñā ṇa கூச ஞாண		கு ச ஞா ண Ku ca ñā ṇa கூச ஞா
சி த் திர க் கார ப் பு லி Ci t ti ra[kkā]ra p pu [li] சிக் திரக் காரப்புலி	Ci tra kā ra ppu li சித்ரா காரப்புலி	Ci tra kā ra pu li சித்ரா காரபுலி
பி ண பி ண க் கு Pi ṇa pi ṇa k ku பிணபிணகுகு		

It should be noted that, in addition to the above three titles found in Mahēndra’s Tiruchi cave-temple and the repetition of *Kucañāṇa* on the Kanchi Pillar, there are *only* the brief Tamil colophon of the Kuḍumiyāmalai Inscription and the several short Tamil fragments at Tirumayam (see K.R.S., 1941) which are known extant examples of the Pallava Grantha Tamil script produced by his royal court. There are many other Tamil (language)

The Pallava Grantha Tamil inscriptions of Skantasēṇan, son of King Mahēndra's subordinate ruler, Rāja Vasantapriya, in a cave-temple at Vallam, near Chingleput:



Northern pillar façade:

- 1 சத்துரும்மல்லன் குணபரன்
catturu-m-mallaṇ kuṇaparaṇ
- 2 மயேந்திரப்போத்தரேசரு அடியான்
mayēntira-p-pōttarēcaru aḍiyāṇ
- 3 வயந்தப்பிரி அரேசரு மகன் கந்தசேன
vayantappiri arēcaru maḥaṇ kantaśēṇa-
- 4 ன் செயிவித்த தேவகுலம்
ṇ ceyivitta tēva-kulam

பகாப்பிடுகு லளிதாங்குரன்

Southern pillar façade:

பகாப்பிடுகு லளிதாங்குரன்
pakāppīṭuku laḷitāṅkuraṇ

PALLAVA INSCRIPTIONS

No. 1.

(No. 219—G.T.)

[In the passage below the Gōpuram of Śrī Padmāvatī-Ammā's Temple in Tiruchānūr. Now preserved on a separate platform in the same Temple].

Text

- 1 ஸ்வாமிநீ ¹கொவிசெயநீதிவிநீ[ர்]க்கு யான்டு அம்பத்தொன்றையது
திருவெய் -
- 2 [ச]டக் கொட்டத்தக் குடலூர்நாட்டுத் ¹திருச்சொன்னூர்த் திருவெய்கடத்த
எம்பெருமானடிசைக்கு -
- 3 கு எழுந்தருளியித்த திருவிளங்கொயிற் பெருமானடிசைக்குச் சொழ-
நாட்டுச் சொழ[னூ]ர் (ச)
- 4 உலகப்பெருமானார் வையத்த திருவிளக்கு முதல் முப்பதின் கழஞ்ச இம்-
முதலுக்காக.....க்கு...
- 5 பட்டி இப்பொன்னுக்கு கொண்டு கு[நீ]த்த திருவிளக்கு வைப்பித்-
தொம் [||*]

Translation

Hail, Prosperity! In the 51st year of the reign of Kō-Vijaya-Danti-
vikramar, Ulagapperumānār of Śōlanūr in Śōja-nāḍu deposited 30 *kaḷaṅṅu* (of
gold) as the capital for a lamp (intended) for the image of Tiruviḷaṅkōyil-
Perumānaḍigaḷ installed (as a representation of) Tiruvēḷkaṭattu-Emperumān-
aḍigaḷ (Śrī Vēḷkaṭṭēvara). (We, the assembly of) Tiruchchōginūr (Tiruchānūr)
(situated) in Kuḍavār-nāḍu (comprised in the district) of Tiruvēḷkaṭa-kōṭṭam,
having purchased (a certain) *paṇṇi* (of land) with this capital, have caused the
lamp to be set up.

“Pallavas called as thondaiyar and thondaiyarkon “

The Tamil conquerors named the town Champā-pati, most probably after Champānagar, an ancient capital of Bengal (the site of which is near the modern town of Bhagalpur) from which they had emigrated.

There seems to be no doubt that Muchukunta was the first Chola King who conquered the Nagas. The name of the Thiraiyar in Sanskrit was Sāgarakula. The ancient Kings of Thondainad belonged to the Sagarakula, but the later Pallavas styled themselves Bhāradvajas.¹ Families of the Thirayar tribe who lived in Thondai-Mandalam (the modern Chingleput and North Arcot Districts) were known by the following names, as late as the sixteenth century A. D. ²:—

Pangala Thirayar—Thirayar of Bengal.

China Thirayar—Thirayar of China, this was most probably
Cochin China.

Kadara Thirayar—Thirayar of Kadaram, that is, Burmah.

Singala Thirayar—Thirayar of Ceylon.

Pallava Thirayar—Thirayar of Pallavam.

Pallava is succeeded by Aśōka, who is followed by many invented figures. The genealogy eventually merges with an impressive list of early Pallava rulers that concurs to a great extent with the family tree we have reconstructed in Figure 3.1.⁵⁵

The invented genealogy, first recorded in the Paḷḷaṅkōvil Inscription and reproduced later in the Kūraṃ Plates and the Kāñcīpuram and Vāyalūr Inscriptions, was perhaps meant for consumption only in the Tamil-speaking region. The two post-Mahēndravarman I copperplate grants from coastal Andhra, Vunna Guruvapāḷeṃ and Rēyūru, do not invoke this *paurāṇik* family tree. Like the early Pallava grants, it only mentions the immediate predecessors of the donor, up to three generations in the first case and two in the second.

In spite of the fact that *praśastis* and *paurāṇik* genealogies were generally absent from the stone inscriptions, the representation of the king in the fifty-seven stone epigraphs stands out for the lack of formulaic titles, like Dharmamahārāja, used by the early Pallavas, or other contemporary titles, such as Mahārājādhirāja, Pṛthvīvallabha, and Paramēśvara. Note the contrast between Pṛthvīvallabha or Pṛthvīśvara with one of the titles that Narasiṃhavarman I used: Pṛthvīsāra (the essence of the earth).⁵⁶ In fact, even popular expressions, such as Rāja or Mahārāja, rarely figure in these epigraphs. The records invoke the personal names of the rulers or titles that were unique to them. The two Daḷavānūr inscriptions of Mahēndravarman I refer to him as Narēndra and Śatrumalla.⁵⁷ The second of these records calls him Toṇḍaiyan Tārvēndan Narēndrappōttaraiyan. Toṇḍaiyan Tārvēndan, through a paronomasia, refers to the king as the one who wore the *toṇḍai* flower as well as the one who ruled over the flower called Toṇḍai, that is, the Pallava country. His Kāñcīpuram and Pallavaram Inscriptions contain no purports other than a list of his titles.⁵⁸ Among the titles are Mahāmēgha, Citrakārapuli, Mattavilāsa, Vicitracitta, Abhimukha, and Lalikāṅkura. The Maṇḍagapaṭṭu Inscription refers to Mahēndravarman I as Vicitracitta, and records the construction of a rock-cut temple for the trinity of Brahmā, Viṣṇu, and Śiva.⁵⁹ His name in the Śīyamaṅgalaṃ Inscription is Lalitāṅkura.⁶⁰ Of his

Pallava period Tamil literature was Enriched :-

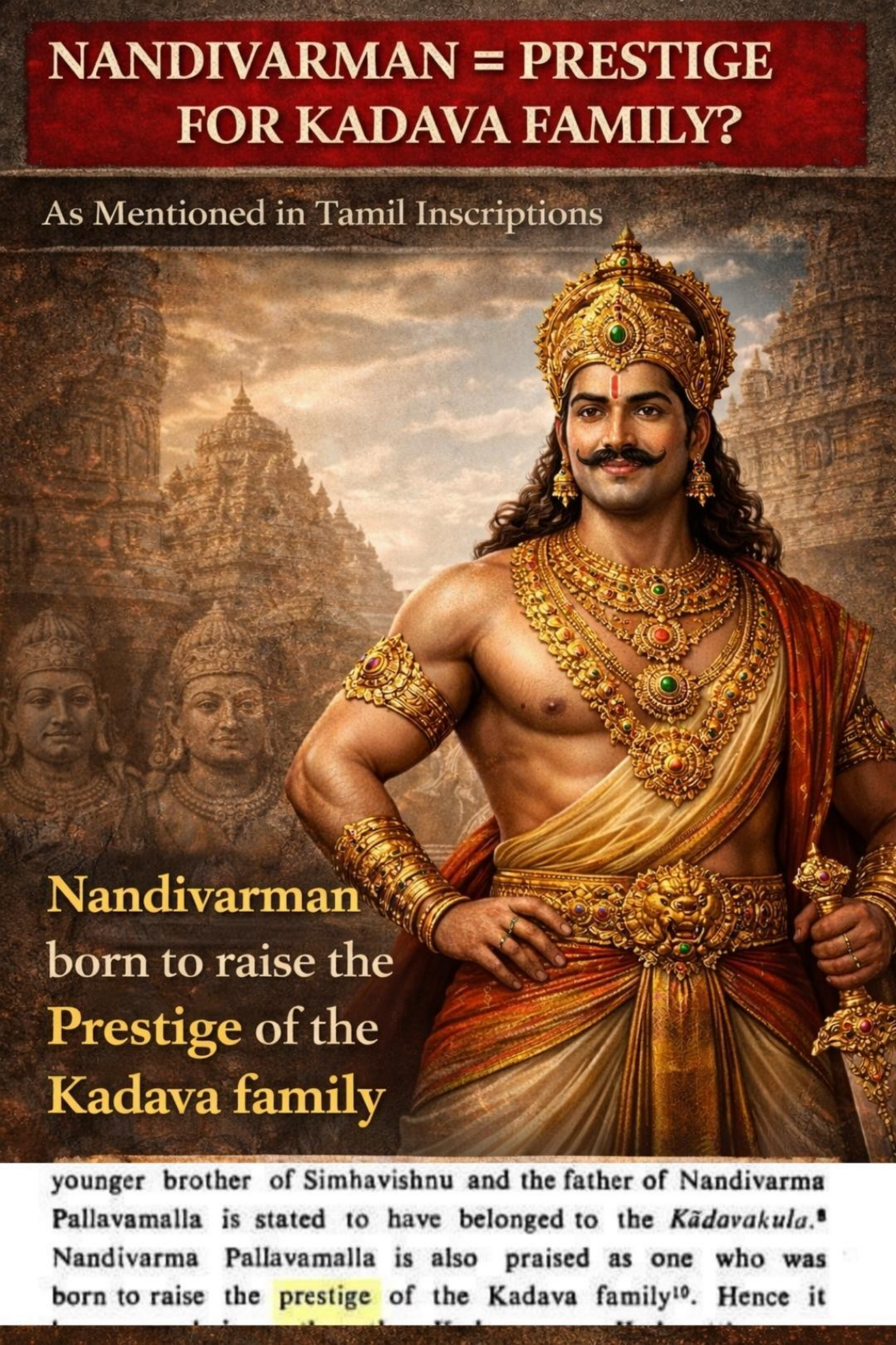
The Tamil literature of the Pallavas was enriched by the two religious movements in south India—Saivism and Vaishnavism. The Saiva Nayanars and the Vaishnava Alvars approached the Supreme Being with the passionate longing of love and devotion. These Nayanars and Alvars transmitted their divine infatuation to millions of their contemporaries through devotional poetry which has rarely been equalled in quality and has never surpassed during the whole course of human history. The collection and preservation of the devotional songs of the Saiva and Vaishnava saints are due to the indefatigable labours of two religious leaders, Nambi-Andar-Nambi and Sri Nathamuni. The former arranged the available Saiva hymns into eleven *Tirumurais*, the first seven, collectively called *Tevaram*, bringing together the hymns of Sambandar, Appar and Sundarar. Likewise, Sri Nathamuni arranged the extant Vaishnava hymns into a huge collection, *Nalayira Prabandham*, consisting of four thousand hymns which included the work of twelve Alvars.

The great Saiva saints Appar and Sambandar were contemporaries and Sundarar lived two or three decades after Appar's death in A.D. 681. Being an agriculturist by birth, Appar reached the hearts of the poor villagers. He read Nature's thought-processes like an open book. The devotee no less than the farmer speaks in verses like:

Didst thou plough with Truth and sow the seed of Desire,
Didst thou weed out Untruth and water with patient skill,
Didst thou pledge with Propriety and stand by in Affection

NANDIVARMAN = PRESTIGE FOR KADAVA FAMILY?

As Mentioned in Tamil Inscriptions



Nandivarman
born to raise the
Prestige of the
Kadava family

younger brother of Simhavishnu and the father of Nandivarman Pallavamalla is stated to have belonged to the *Kādavakula*.⁸ Nandivarman Pallavamalla is also praised as one who was born to raise the prestige of the Kadava family¹⁰. Hence it

Pallava king Nandivarman II appears in Tamil literary works with many Tamil titles. He bore Tamil Titles like “Mallai Vendan”, “Mayilai Kavalan”, etc.,

Erindha – The War Titles of Tamil Kings”

“From Cheruppali to Tellaru: Flames of Tamil Victory”

Cheruppalierintha illanchetchenni



Tellarerinda nandivarman



Nandivarman portrayed Him as Tamil ruler
and bore the Tamil title Tellarerinda

Erindha – The War Titles of Tamil Kings" ✨



From the Battle of Cheruppali to the Battle of
Tellaru: Flames of Tamil Victory" ✨

From Chola king Illanchetchenni to Pallava
king Nandivarman III 🔥

identified with the village of Tellāru in the Wandiwash Taluk of North Arcot District.

Other Battles.—This victory against the Pāṇḍyans gave him the title by which his inscriptions thereafter mention him, namely, Tellārṟerinda Nandipōtarayar. The Tamil panegyric in addition to the battle of Tellāru² also refers to the other

THE PANDYAS—I

127

Śrīmāra was successful and consequently he extended his arms to south Toṇḍaimaṇḍalam itself. But soon followed the famous battle of Tellāru in which Śrīmāra was decisively defeated by Nandivarman III who therefore came to be known as 'Tellāru Eṟinda Nandi Pōttaraiyan'. A retreat from Toṇḍaimaṇḍalam and even parts of Tanjore area must have been necessitated for the Pāṇḍya. But K. A. N.

The impression produced by the verse is also corroborated by the general tenor of the whole work. The hero, Nandi, is described in this work as bring a Pallava king:- *Pallavar kon Nandi* – verse 2 of Introduction, verse 15, 35, 40, 70, etc., of the poem. (The Pallava king Nandi) *Pallavar tonral* – v. 1 (born of the Pallava dynasty). *Pallavar kolari* – v. 59 (a lion among the Pallavas). *Pallavan* – vv. 65, 83. *Kadavan* – v. 29.

Nandi seems to have been a patron of Tamil Literature – *paindamilaiy-ayginara*
Nandi (the king Nandi who studies classic Tamil) –v. 104. *Tamil Nandi* – v. 107.

NANDI-KKALAMBAGAM

He is called by several surnames in the poem:- (1) *Avani Naranan* – verse 4 of the Introduction, vv. 18, 22, 64, and 66 of the Text. (2) *Videl-vidugu* – vv. 11, 13 and 74. (3) *Ukkiramakopan*¹ [¹ Perhaps Ugra-kopan (a man of fierce hunger).]– vv. 20 and 55. (4) *Kuvalaya-marttandan* – v. 29. (5) *Maludayan* – v. 48. (6) *Manodayan* – v. 63. (7) *Varatungan* – v. 89. (8) *Manabharan* – v. 109. (9) *Nandi=chchiraman* – v. 106 (10) *Desa-bandari* – v. 96.

Having now summarized all the information of any historical interest in the poem, we shall proceed to discuss them in the light of inscriptions. The king, who is the hero of this poem, cannot be NANDIVARMAN-PALLAVAMALLA who was opposed by the Dramilas in about 760 A.D., since of the numerous battles which he and his general UDAYACHANDRA are said to have fought² [² S.I.I., Vol. II., pp. 363-364.] not one of those given in this poem are mentioned. We are therefore compelled to conclude that he must be the same person as the Nandi.³ [³ Ep. Ind., Vol IV., p. 181.] We have inscriptions of NANDIPPOTTARASAR, who fought the battle of Tellaru, at Conjeevaram⁴ [⁴ No. 12 of the Government Epigraphist's Collection for 1895] in the Chingleput District, at Sendalai,⁵ [⁵ No. 11 of the same for 1899.] Koviladi⁶ [⁶ No. 283 of the same for 1901.] and Tillaisthanam⁷ [⁷ No. 52 of the same for 1895.] in the Tanjore District, and at Tiruvadi⁸ [⁸ No. 52. Of the same for 1895.] in the South Arcot District. We know from the poem that one of his surnames was Avani Naranan. In one inscription to Nandivarman, found in the Muktisvara temple at Kaverippakkam,⁹ [⁹ No. 406 of the same for 1905.] the place is named as Kavadiappakkam, while in the inscriptions of Nripatungavarman and the Chola kings who came after him the place is called Kavadiappakkam *alias* AVANI-NARAYANA-CHATURVEDIMANGALAM.¹⁰ [¹⁰ Cf. Inscriptions Nos. 391, 394 and 395 of the same for 1905.] The inscriptions thus corroborate our poem in these particulars. That “Nandippottarasar who was victorious at Tellaru” should be the same person as Ko-visaiya-Nandivikramavarman is evident from the fact that KADUVETTI-TAMILA= pPERARAIYAN, who is mentioned as an officer of the one¹¹ [¹¹ No. 12 of the same for 1895.] is also mentioned as an officer of the other.¹² [¹² No. 304 of the same for 1897.] The Bahur plates say that Nandivarman was the son of Dantivarman. This Dantivarman was a contemporary of the Rashtrakuta Govinda III. (A. D. 782-814). Therefore the Nandi of our poem must have belonged to the middle of the 19th century A. D. We do not propose in this paper to enter into the question of the necessity of postulating a Ganga-Pallava dynasty, which has been dealt with by one of us already in the Madras Christian College magazine¹³ [¹³ *Christian College Magazine* for April, 1907.] and which will be dealt with again in detail in a forthcoming paper in the *Epigraphia Indica*.

In the *Bharata-venba* of PERUMDEVANAR mention is made of a king who was victorious at Tellaru. If this reference is to “Nandippottarasar who was victorious at Tellaru,” we can fairly infer that Perundevanar was a contemporary of his.

Other Battles.—This victory against the Pāṇḍyans gave him the title by which his inscriptions thereafter mention him, namely, Tellārrerinda Nandipōtarayar. The Tamil panegyric in addition to the battle of Tellāru² also refers to the other victories of Nandivarman such as those of Paḷayāru,³ Vellāru,⁴ Nallāru,⁵ and Kurugōḍu.⁶ This series of further

Pallava family as it calls him *Pallavarkōn* several times. The poem throws some light on the race of the Pallava family. Verse 39 refers to Nandivarman as '*Chandrakula-Prakāśan*' thus indicating that the Pallava family claimed their descent from the lunar race, a fact which is not however mentioned in any of the inscriptions. It is also clear from this work that Kāñchīpuram, Mallai (Mahābalipuram) and Mayilai (Mylāpur) were the chief Pallava cities during this period. The sway over these places is associated with the name of Nandivarman III by such references as '*Mallai-Vēndan*', '*Mayilai-Kāvalan*'. In this work his rule is also associated with the region of the Kavēri (*Kavirivāḷa-nādan*), the Kongu country, the Chēra land, the western regions as well as the northern. Inscriptions found in the northern regions of Pallava kingdom such as those of the Bāṇa king Vikramāditya clearly prove that his sway over the Bāṇas was not merely a poetic boast but real.¹ This king appears to have indulged his fancy in the assumption of a large number of surnames. This Tamil work enumerates the following surnames of this sovereign '*Avani-Nāraṇan*', '*Vidēlviḍugu*', '*Ugrakōpan*', '*Kuvalaya-Mārtāṇḍan*', '*Mānodaya*', '*Vara-tungan*', etc. Nandivarman III appears to have patronized the Tamil poets very largely as is evident from allusion to this in verses 104 and 107 of the work. The author of the *Bhārata-Veṇbā*, *Perundevanar*, is taken to have flourished during his reign. The invocatory verses attached to the *Udyōgaparva*

Pallavas Tamil title :

second part of the term *videl vidugu*. Now the first part *videl* may be split into *vidu - Vel* (விடு-வேல்) *Vidu* means to drop and *Vel* means chief. So *Viduvēl* means the chief who drops and the complete term *Videlvidugu* split into (*Vidu + Vel*) + *Vidugu* (விடு + வேள்) + விடுகு means the chief who drops the sounder. In modern Tamil the position of the different words will be *Vidugu + (Vidu + Vel)*. In old Tamil the position was perhaps the other way about or such interchange of positions may have been a peculiar feature in the formation of nautical terms. The Tamil name *Muruga Vel* which is also found in the form *Vel Murugan* or *Vel Murugu* shows that such change of positions did take place in the past. As regards the words *Vidu-Vel* becoming *Videl* an examination of the derivation of the modern Tamil word *Thandaiyal* (தண்டையல்) which has been anglicised into *tindal* meaning master of the ship will show that the derivation of *Videl* from *Vidu-Vel* is not wrong. The word *Thandaiyal* is derived from *Thandu-Al* (தண்டு + ஆள்). *Thandu* is oar and *Al* is person. So *Thandaiyal* means oar person at the oar or holding the oar. It will be noticed here that the *l* (ள்) in the *Al* has become *l* (ல்) as in the word *videl*.

Tamil grants or nandivarmān (753 AD)

and urban institutions being as yet largely untapped.
An example of a typical land grant engraved and preserved on copper-plate is quoted below. It was found near a village in the vicinity of Pondicherry in 1879. It consists of eleven plates strung

A History of India

on a ring of copper, the two ends of which are soldered and stamped with a royal seal depicting a bull and a *lingam* (the Pallava symbol). It is a record of a grant of a village made in the twenty-second year of the king Nandi-varman (A.D. 753) and it commences with a eulogy of the king in Sanskrit, followed by the details of the grant in Tamil and a concluding verse in Sanskrit. The quotation is from the Tamil section, and it is significant that the most relevant sections of these grants were in Tamil and not in Sanskrit.

Pallava navy and tamil script

tion, but generally there was a clear distinction between military functions. The Pallavas developed a navy and built dockyards at Mahabalipuram and Negapattinam. However, the Pallava navy was inconsiderable as compared to the naval strength that south India was to acquire under the Cholas.

For the Pallavas their navy had other purposes as well as fighting. It assisted in the maritime trade with south-east Asia, where by now there were three major kingdoms: Kambuja (Cambodia), Champa (Annam), and Shrivijaya (the southern Malay peninsula and Sumatra), which were in close contact with India, with south Indian merchants in particular travelling out in search of trade. On the west coast, the initiative in the trade with

A History of India

the occident was gradually passing into the hands of the foreign traders settled along the coast, mainly the Arabs. Indian traders were becoming suppliers of goods rather than carriers of goods to foreign countries, and communication with the West became indirect, via the Arabs, and limited to trade alone. With south-east Asia, however, the continuity of cultural contacts increased, with Pallava architectural styles and the Tamil script extensively used amongst the local royalty. Tamil-nad was to make a major contribution to the evolution of ideas and forms in this region with the cultural pattern which it exported to south-east Asia.

Pallavas decent kadava kopperuchinga claimed he was
pallava and kadava orgin: he called as kaduvetti

In our record Kōpperuñjiṅga is called a **Kāḍava**. The earliest reference to this term is found in the Vēl̥vikud̥i grant of Jaṭila-Parāntaka-Neḍuñjaḍaiyaṇ who is stated therein to have defeated the Kāḍava king at Pennāgaḍam on the north bank of the river Kāvērī. In Tamil literature the term *Kāḍava* along with *Tonḍaiyar* and *Kāḍuvetti* is invariably used to denote the Pallavas. A Kāḍava king, who is styled a Pallava, is said in the *Periṇapurānam* to have built a temple of Śiva called Guṇadaravīchcharam at Tiruvadi in the South Arcot District. The Tamil poem *Vikramaśōḷaṇ-ulā* mentions a Kāḍava as the ruler of Gingee in the same district⁸. The Kāḍavas, therefore, appear to have been in power in this district, but who exactly these chiefs were and what their

Inscriptions of Kopperunjinga I are not many since his principality was only in the making during the major part of his life, when he was actively engaged in conflict with other powers. The provenance of his records indicates the extent of his territory. Such titles as *Kachchip-Pallavan* (No. 125), *Kanchipuri-kanta* (No. 120), *Mallai-vendan* (No. 128) and *Mallapuri-Vallabha* (No. 120) assumed by him seem to reveal his ambition to establish connection with the ancient Pallava cities. He was a patron of Tamil literature and a great devotee of god Nataraja at Chidambaram where he constructed the southern gopura[46] of the temple (No. 119).

His son and successor **Kopperunjinga II** [47] is represented by a large number of inscriptions (Nos. 131 â 260) which are included in the present volume. The political situation in the country seems to have been favorable for the rapid expansion of his power. His contemporary on the Hoysala throne was Somesvara whose inscriptions[48] between A.D. 1242 and 1256 are conspicuously absent in the Tamil country, thus indicating the withdrawal of one obstacle which stood in the way of Kadava power. Rajendra-Chola III ascended the Chola throne in A.D. 1246, probably with Kadava support as suggested in No. 247, and the Pandyas under Maravarman Sundara-Pandya II (A.D. 1238 â 1255) were too weak to follow any aggressive policy.

The initial date[49] of this chief has been fixed between 11th February and 30th July, 1243 A.D. His latest inscription dated in the 36th regnal year would carry his rule to A.D. 1279. Sendamangalam continued to be the seat of the new Kadava principality. The title *Sakalabhuvanachakravartin* assumed by the elder Perunjinga, was also adopted by the younger chief along with other surnames such as *Maharajasimha*, *Khadgamalla*, *Kadava*, *Pallava*, *Alappirandan* and *Avaniyalappirandan*.

12 th century kulothunga chola famous general Karunakara
thondaiman claimed he was pallava :

Resting at night

The ocean of army marched ahead,
Knowing directions during day-time,
Rested at the approach of evening,
Sleeping at night to relieve the strain
Thus they marched without interval!

363.

கருணாகரன் யானை ஏறிச் செல்லல்
தண் ஆரின் மலர்த் திரள்தோள் அபயன்
தான் ஏவிய சேனை தனக்(கு) அடையக்
கண் ஆகிய சோழன் சக்கரம் ஆம்
கருணகரன் வாரணம் மேற்கொளவே,

Mounting on an elephant, Karuṇākaraṇ proceeds

The mighty shoulders of Kulōttuṅkaṇ
Were adorned by the cool ātti¹ garland!
On his orders, Karuṇākaraṇ
Marched as the chief commander,
He is the eye of the cōlāṇ army,
He is the chakra, divine weapon
Of Kulōttuṅkaṇ an incarnation of Tirumāl!
He rode on an elephant
At the head of the cōlāṇ army!

1. *Ātti*- The royal insignia of cōlāṇ

364.

பல்லவ அரசன் செல்லல்
தொண்டையர்க்(கு) அரச முன்வரும் கரவி
தூங்க வெள் விடை உயர்த்த கோன்

வண்டையர்க்கு(கு) அரசு பல்லவர்க்கு(கு) அரசு
மால் களிற்றின்மிசை கொள்ளவே

Pallava king follows

Karuṇākaraṇ is the king of Toṇṭai Nādu
The king of the capital Vaṇṭai
And his elder brother
The scion of the divine cow Kāmatēṇu!
The white bull is enshrined in his flag
Also rode on an elephant,
Assisting his brother.

முடிகொண்ட சோழன் செல்லல்

365.

வாசிகொண்டு(ரு) அரசர் வாரணம் கவர
வாணகோவரையன் வாள் முகத்
தூசிகொண்டு, முடி கொண்டே சோழன் ஒரு
சூழி, வேழமிசை கொள்ளவே.

Muṭikoṇṭa cōlāṇ follows

Vāṇakōvaraiyaṇ rode on a horse
To capture elephants of enemy kings
Muṭikoṇṭa cōlāṇ also rode on
A stately elephant
Decorated with a bright cloth
On its fore head.

இரைவேட்ட புலி

366.

மறித்தோடி யெவ்வரசுஞ் சரிய வென்று
வருமனுக்கைப் பல்லவர்கோன் வண்டை வேந்தன்
எறித்தோடை இலங்குநடைக் களிற்றின் மேற்கொண்டு(ரு).
இரைவேட்ட பெரும்புலிபோல் இகன்மேற் செல்ல,

The Velir are often identified as the ancestors of the Tamil Vellalar caste. Some sources explicitly state that "Velir is reported to be the title of the Vellalar chieftains

**•KADAVA KULA ADHIYAMAN
ADHIYAMANS ARE CHERAMAN PERUMAL 'S
BROTHER'S LINEAGE (YADU VELIR)
ADHIYAMANS ARE ALSO CALLED AS PALLAVA FAMILY.
THIS PROVES THAT PALLAVAS ARE YADU VELIRS**

104

JRC Photo

Date 1334 A.D.

While, (in addition to the usual titles) a glittering mirror to Kāñchi, his energy preventing the entry of Adiyama of the Kādava-kula, Vishṇu-variddhana Hoysaḷa, the strong-armed *Vira-Ballāḷa-Dēva* was ruling the kingdom of the world :—the mahā-pradhāna Dāḍiya Sōmeya-daṇḍāyka's son, Ballappa-daṇḍāyka, with Sōmanna-Voḍayappa, sthānāpati of the seven towns and five maṭhas of Talakāḍa-Rājarājapura, and Saragūr Seṭṭi-gavuḍa's son Mādi-gavuḍa, made a grant of land at Hāhanavāḍi. Written by Viśvasaṅgala, ?permanent palace accountant.



In **Ml. 114** is an account of some peculiar regulations made on the foundation of a town. In **Nj. 65**, dated S'aka 1254 (A.D. 1332), we have a Kētaya-daṇḍāyaka, who is called subduer of Nilagiri, and lord of Svastipura, governing the Padināḷku-nāḍ or Fourteen nāḍs, from his capital (*ndaviḍu*) of Terakanāmbi (the existing place of that name in Guḍḷupeṭ taluq). In **Ml. 104**, dated S'aka 1256 (A.D. 1334), the king is described as a blinding mirror to Kāñchi, and by his energy preventing the entry of Adiyama of the Kādava (that is, the Pallava) family. Adiyama was the name of the chief in command of the Chōḷa forces from whom Talakāḍ was recovered by Gaṅga-Rāja in the time of Vishṇu-variddhana (see above p. 14). This may have been a descendant of his

Sambuvarayars and kopperuchinga decent from pallava
lineage :

SOURCE:

**ROLE OF FEUDATAIRES IN
LATER CHOLA HISTORY**

BY: DR. M.S.GOVINDASAMY

The Śambuvarāyas were another line of important Chōla feudatories exercising their sway over portions of the South Arcot, North Arcot and Chingleput districts. Inscriptional evidence shows their subordination to the Imperial Chōlas from the 11th century A. D. Mr. T. V. Sadasiva Pandarathar regards them as the descendants of the Pallavas¹. But their earlier records do not give such an indication. There is some evidence that they were of the same community as that of the Malaiyamāns². Some of their titles like Pallavāṇḍār or Pallavāṇḍan were due to the fact that they ruled over what was once the Pallava territory.

RAJA RAJA SAMBUVARAYAR, VIJAYA GANDAGOPALA & PERUNJINGA (KADAVA) BELONGED TO THE ONE AND SAME STOCK. THAT IS PALLAVA DESCENT

mentions Rājarāja-Sambuvarāya but with the attribute *Ālappirandān* which in its more complete form is usually *Avanijālappirandān*. This attribute is found generally prefixed in inscriptions to the name of Perunjiṅgadēva, the Pallava usurper who, for a time at least, put down Chōla supremacy in the central districts and was contemporaneous with Vijaya-Gandagōpāla. The attribute *Ālappirandān* affixed to the name Rājarāja Sambuvarāya may, perhaps, suggest that Vijaya-Gandagōpāla and Perunjiṅga belonged to one and the same stock. Sambuvarāyan Pallavāndār mentioned in a record of Rājarāja III (No. 106 of Appendix B) is probably identical with prince Rājarāja Sambuvarāyar. Pallavāndār added to his name, also suggests that Sambuvarāyar was of Pallava descent. Perumāḷ-Nāchehi, senior queen of Pañchana-divāna-Nilgaṅgaraiyar, another son

NO. 125.

(A.R. No. 296 of 1912).

ATTI, CHEYYAR TALUK, NORTH ARCOT DISTRICT.

ON THE SOUTH WALL OF THE AGASTĪSVARA TEMPLE.

This is a set of six verses in Tamil in the *Kaṭṭolaikkalitturai* metre praising the greatness of Pallavāndār alias Kādavarāyar 'who conquered Tondai-maṇḍalam' and who was the son of Kūdal Ālappirandān alias Kādavarāyar. He is called Pallavan, Kādavar-kōn, Kūdal-maṇṇavar and one of the verses alludes to the battle at Sēvūr, probably identical with Mēl-Sēvūr in the Tindivanam taluk of the South Arcot district, where he slew a large number of his enemies and 'created mountains of dead bodies and swelling rivers of blood'. His opponent on the battle-field at Sēvūr is not specified, but the result was the conquest of Tondai-nādu which included Pennai-nādu, Vaḍa-Vēṅgaḍam and Kachehi 'surrounded by the sea'. That Pallavāndār also defeated the northern powers is indicated by a verse stating that the 'northern kings who did not come and make obeisance to the Kādava, could not find even a hill or a forest to which they could flee for refuge'.

Pallavas kadava lineage.. some said they are not tamils . Reality was varman sure name used by contemporary pandyas also Arikesari Maravarman,varaguna varman maravarman , jayantavarman so varman sure name was used by all kings across in india .it was Kshatria title .it's not depend on orgin and ethnicity.

The Malaiyamāṇs of Tirukkōyilūr region in the South Arcot district were feudatory to the Chōlas from the time of Kulōttuṅga I Chōla. They were also known as Chēdirāyas, Kōvalarājaṇ or Kōvalarāya, Malaiyaṇ and Malaiyakularāyaṇs¹. Their connections with the Malaiyamāṇs of the Saṅgam period are not clear. That the later Malaiyamāṇs belonged to the Vaṇṇiya community is clear from some of their records².

The Śambuvarāyas were another line of important Chōla feudatories exercising their sway over portions of the South Arcot, North Arcot and Chingleput districts. Inscriptional evidence shows their subordination to the Imperial Chōlas from the 11th century A. D. Mr. T. V. Sadasiva Pandarathar regards them as the descendants of the Pallavas³. But their earlier records do not give such an indication. There is some evidence that they were of the same community as that of the Malaiyamāṇs⁴. Some of their titles like Pallavāṇḍār or Pallavāṇḍaṇ were due to the fact that they ruled over what was once the Pallava territory.

Pallavaṇ, Pallavar Perumāṇ⁵. As regards the second view, it is wrong to interpret the word Kāḍavar as denoting the forest people of the Arcot districts. The Kāḍavas were as civilized and cultured as the people of any other part of the Tamil country. The third view identifying the Kāḍavas with the Vaṇṇiyas is most probable. The assumption by the early Kāḍava chiefs of the title of Paḷli, the close family relations between the Kāḍavas and the Chēdirāyas who bore the title of Vaṇṇiyanāyaṇ⁶ and the fact that Kāḍavarāya is one of the titles of the

SOURCE:
ROLE OF FEUDATAIRES IN
LATER CHOLA HISTORY

BY: DR. M.S.GOVINDASAMY

²⁰ *Ep. Carn.*, Vol. VIII, Nagar 35. This inscription belongs to the reign of the later Chālukya king Tribhuvanamalla Vikramāditya VI, and, incidentally, provides a detailed history of the Gaṅgas. With reference to Durvinita this record states that he captured **Kāḍuveṇṇi** (*i.e.* the Pallava king) on the field of battle, and set up his own daughter's son (*i.e.* Vikramāditya, the son of Pulakēśin II) in the hereditary kingdom of Jayasimha, (the founder of the Bādāmi Chalukya line).

" KADAVA = PALLAVA "

SOURCE – PERIYA PURANAM

பல்லவர் சமணப்பள்ளிகளை இடித்து சிவன் கோவிலை
எழுப்பியதை சொல்லும் பெரிய புராணம்

பாடல் :

"விடறியாச் சமணர்மொழி பொய்யென்று மெய்யுணர்ந்த
காடவனும் திருவதிகை நகரின் கண் கண்ணுதற்குப்
பாடலிபுத்திரத்தில் அமணர் பள்ளியொடு பாழிகளும்
கூட இடித்துக் கொணர்ந்து குணபரவிச்சர மெடுத்தான்"

என்று பாடுகிறது பெரியபுராணம்.

விளக்கம்:

(காடவன் - பல்லவன் மகேந்திர வர்மன்; கண்ணுதல் - சிவபெருமான்.)

பல்லவ மன்னன் மகேந்திரவர்மன் சமணப்பள்ளிகளை இடித்துச் சிவனுக்குக்
கோயில்கட்டினான் என்னும் செய்தி இதில் இடம்பெற்றுள்ளது.

பல்லவர் காலத்துப் பக்தி இயக்கத்தின் விளைவையே

Pudukkottai Raja (a Tamil ruler) claimed Pallava descent :

The Thondaiman dynasty (specifically of Pudukkottai) was of Tamil origin. They were a Kallar community dynasty that ruled part of Tamil Nadu until 1948, with their roots in the ancient Tondaimandalam region.

Pallava dynasty that emerged from Tamil clans, ruled in Tamil land, and merged into Tamil society cannot be foreign.

The Raja of Pudukkottai (recognized head of the Kallar tribe) styled himself "Raja Pallava".
He explicitly claimed descent from Pallava princes.

The Thondaiman dynasty

Raghunatha Raya Tondaiman (1686 - 1730)

Vijaya Raghunatha Raya Tondaiman (1730 - 1769)

Raya Raghunatha Tondaiman (1769 - Dec 1789)

Vijaya Raghunatha Tondaiman (Dec 1789 - Feb 1, 1807)

Vijaya Raghunatha Raya Tondaiman (Feb 1, 1807 - June 1825)

Raghunatha Tondaiman (June 1825 - July 13, 1839)

Ramachandra Tondaiman (July 13, 1839 - April 15, 1886)

Marthanda Bhairava Tondaiman (April 15, 1886 - May 28, 1928)

Rajagopala Tondaiman (October 28, 1928 - March 04, 1948)

Origin of Pudukkottai

Once, when the King of Vijayanagar was on his way to Rameswaram, one of his elephants went berserk and that elephant was brought under control by Avadai Tondaiman of Karambakkudi (near Pudukkottai), a stronghold of the Kallar community. So, the King honoured him with a long title in telugu "Raya Rahutta Raya Vajridu Raya Mannidu Raya", and extended favours. Avadai Tondaiman's sons Ragunatha Raya Tondaiman and Namana helped Rajah Sethupathi of Ramnad in defeating his enemies. As a result, a few territories, one of them being Pudukkottai, under the domain of the Rajah of Ramnad were gifted to the brothers. Raghunatha Raya became the first Tondaiman ruler of Pudukkottai in 1686. Thus, the kingdom of Pudukkottai came into existence.

Castes
connected
with
Pallavas.

The rāja of the Pudukottai tributary principality, who is the recognized head of the Kallar tribe, still styles himself Rāja Pallava, and claims descent from the ancient royal family. The Kallars, as Sir Walter Elliot observes, 'belong to what have been called the predatory classes,' and their 'bold, indomitable, and martial habits' agree well with the characteristics of the ancient Pallavas as known from history. Until recent times the Kallars exercised a formidable control over the peaceable inhabitants of the Carnatic, from whom they levied blackmail in return for protection, just as the Marāthās levied similar contributions under the name of *chauth*. It seems to be highly probable that the political power of the Pallavas was exercised in a similar manner, its extent varying according to the variations in the relative strength of the ancient Tamil states and that of the usurping tribesmen. The Palli caste and certain sections of the Vellāla agricultural caste, which is proverbially associated with the Kallar and Maravar robber tribes, also claim a connexion with the Pallavas.¹ It may well be that the

¹ Elliot, *Coins of Southern India*, pp. 42-4. 'The caste of *Kullars*, or robbers, who exercise their calling as an hereditary right, is found

The last
of the
Pallavas.

The later Pallava chiefs sank into the position of mere feudatory nobles and officials in the service of the territorial kingdoms; and it is on record that the Pallava Rāja took the first place among the feudatories of King Vikrama Chola early in the twelfth century.¹ The rājas can be traced as in possession of limited local power down to the thirteenth century, and Pallava nobles are mentioned as late as the close of the seventeenth century. After that time all trace of the Pallavas as a distinct race or clan disappears, and their blood is now merged in that of the Kallar, Palli, and Vellāla castes.²

Source and Reference :-

1. The Gangas Of Talkad by M V Krishnarao
2. Karnataka Through The Ages
3. Trilochana Pallava And Karikala Chola by N. vemlata Ramanayya
4. History Of Tamilnad by Subramaniam, N.
5. South Indian inscriptions kadava pallava
6. Kalingattup Parani : Im English
7. Periya Puranam
8. Role of Fedautries in Later chola history by Dr. Ms Govindasamy
9. Inscriptions of the Pallavas T.V Mahalingam
10. Epigraphia Indica Vol 27 By Hirananda Shastri
11. Kanchipuram Through the Ages by C. R. Srinivasan
12. South Indian inscriptions, karnataka inscription – Chalukyas of Badami
13. The Creation of the Pallava Grantha Tamil Script by Michael Lockwood
14. Praising the king in Tamil during the Pallava period¹ by Emmanuel Francis
15. Culavamsa Part-i by Translated By Wilhelm Geiger

I. Primary Sources

I. 1 Epigraphic Sources

Abbreviations

ARE: *Annual Report on Epigraphy*. Followed by year of copying, if necessary appendix number, and inscription number.

EI: *Epigraphia Indica*. Followed by volume number and inscription number.

IEP: *Inscriptions of the Early Pāṇḍyas*. Followed by inscription number.

IP: *Inscriptions of the Pallavas*. Followed by inscription number.

IPS: *Inscriptions of the Pudukkottai State*. Followed by inscription number.

IWG: *Inscriptions of the Western Gaṅgas*. Followed by inscription number.

SII: *South Indian Inscriptions*. Followed by volume number and inscription number.

TTDES: *Tirumalai Tirupati Devasthanam Epigraphical Series*. Followed by volume number and inscription number.

Annual Report on Epigraphy [first published as *Government Order*, then as *Annual Report on Epigraphy*, *Annual Report on South-Indian Epigraphy*, and *Archaeological Survey of India Annual Report on Indian Epigraphy*]. Madras, New Delhi: Government of Madras, Government of India, Archaeological Survey of India, 1885–1995.

Āvaṇam. 20 volumes. Tañcāvūr: Tamiḷakat tolḷiyal (āyvuk)kaḷakam, 1991–2009.

II. Secondary Sources

ALI, DAUD (2000). "Royal Eulogy as World History. Rethinking Copper-plate Inscriptions in Cōḷa India". In Ronald Inden, Jonathan Walters, and Daud Ali, *Querying the Medieval. Texts and the History of Practice in South India*, pp. 165–229. New York: Oxford University Press.

ALI, DAUD (2011). "The Early Inscriptions of Indonesia and the Problem of the Sanskrit Cosmopolis". In P.-Y. Manguin, A. Mani and G. Wade (Editors), *Early Interactions between South and Southeast Asia: Reflections on Cross-Cultural Exchange*, pp. 277–297. Singapore: ISEAS – New Delhi: Manohar (Nalanda-Sriwijaya Series 2).

10.1558/rosa.v5i1/2.339 :

AYYAR, M.K. NARAYANASAMI, and RAO, T.A. GOPINATHA (1908). "Tamil Historical Texts. No. 1 — Nandi-kkalambaga", *Indian Antiquary*, 37, pp. 170–173.

COX, WHITNEY (2002). Review of *Kāvya in South India: Old Tamil Caṅkam Poetry* by Herman Tieken, *Journal of the Royal Asiatic Society, Third Series*, 12, pp. 407–410.

CUTLER, NORMAN JOEL (1987). *Songs of Experience. The Poetics of Tamil Devotion*. Bloomington-Indianapolis: Indiana University Press (Religion in Asia and Africa Series).

10.1016/S0378-2166(99)89001-8 :

EICHINGER FERRO-LUZZI, G. (2001). Review of *Kāvya in South India: Old Tamil Caṅkam Poetry* by Herman Tieken, *Asian Folklore Studies*, 60, pp. 373–374.

10.2307/2659023 :

FRANCIS, EMMANUEL (2009). *Le discours royal. Monuments et inscriptions pallava (IV^{ème}–IX^{ème} siècles)*. PhD Dissertation. Louvain-la-Neuve: Institut Orientaliste, Université Catholique de Louvain.